

Glory OF India
Vol. 9 1985 No.1-4

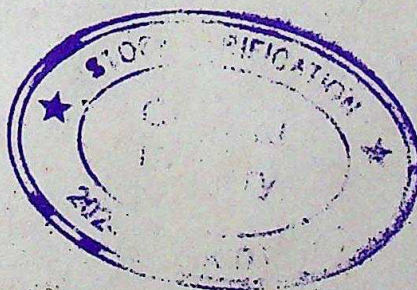
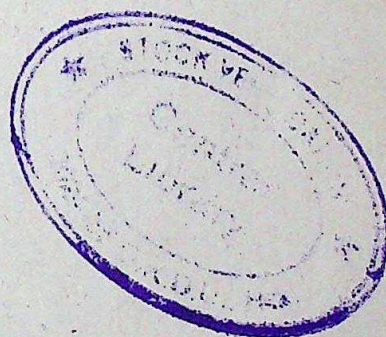
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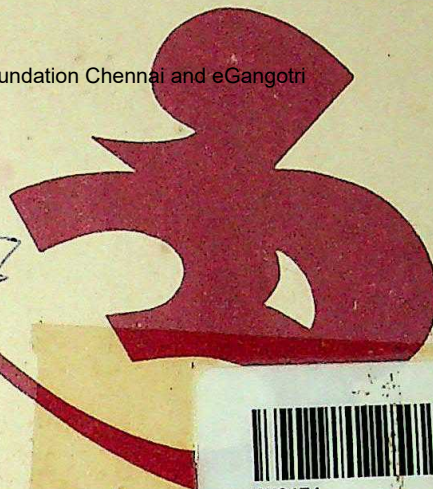
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RT-0553

VOLUME IX
NUMBERS 1-4
1985

MOTILAL BANARSIDASS

GLORY OF INDIA

VOLUME VIII
NUMBERS 1-4
1984

Glory of India is published four times a year, in March, June, September & December.

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	Annual	Single Copy	Life
India	Rs. 40	Rs. 12	Rs. 400
Foreign (Airmail)	US \$ 22	\$ 6	\$ 220

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Contributions to the journal may be sent for publication to the Editor. The authors are requested to send the manuscripts typed in double space.

Editorial Correspondence (Articles, Books for Review etc.) should be addressed to the Editor, *Glory of India*, Motilal Banarsidass, Bungalow Road, Jawahar Nagar, Delhi-110 007 (India).

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ADVERTISEMENT RATES

Full Page	Rs. 500	\$ 75
Half Page	Rs. 300	\$ 40
Quarter Page	Rs. 200	\$ 25

Published by Shri N.P. Jain from the Office of the *Glory of India*, Bungalow Road, Delhi-110007 and printed by him at Shri Jainendra Press, A-45, Phase I, Industrial Area, Naraina, New Delhi-110028

Tyāgarāja and the Feminine: Boat Story as Bhakti Fantasy

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Tyāgarāja, the South Indian *bhakti* musical genius who lived from 1767 to 1847, sang most of his *kīrtanas* or devotional songs in praise of Rāma. These hauntingly sincere and elegantly brief Telugu lyrics with Karnāṭaka music melodies are for the most part sung in the moods of love in separation. Rāma is depicted as the perfect king and master, so Tyāgarāja's attitude is often that of the servant, rather than that of the forlorn or *nāyikā* in a mood of *viraha*—a *virahinī*.

Tyāgarāja is remembered as having learned tolerance of Goddess worship from his wife.¹ He composed a number of songs to the Goddess, to be sung in village festivals.² In his lyrics he criticizes the teaching of *bhakti* music to *devadāsīs*³, and some historians believe that one reason he refused to sing for the king at the court in Tanjore was to disassociate his music from that of *devadāsīs*.⁴ His life generally exhibits the values of a conservative South Indian Telugu Brahmin, regarding women. He did not teach any women disciples.

However, in his literary-musical masterpiece, *Naukā Caritram* ("Boat Story" or "Boatride Reverie"), Tyāgarāja freely celebrates the feminine charms of the

gopīs with great exuberance. This fantasy depicts the customs, clothes, features, enjoyments and expressions of village women as they have fun with Kṛṣṇa in a silver boat through fair and foul weather on the Yamunā river. The narrative, *śravyakāvya*, poetry intended for audio performance (rather than *drśyakāvya*, poetry for visual performance), is composed of a variety of Telugu verse forms with a song cycle embedded throughout. Verses at the beginning and end of the text mention "listeners" but not "watchers." It is called a *yakṣagāna* by P. Sambamoorthy, and a *nāṭaka* by Saraswati Mahal Library. Both terms generally mean "drama". It has been performed by singers and enjoyed as literature by readers during this century.⁵

One manuscript of the *Naukā Caritram*, in Telugu script, kept in the Saurāṣṭra Sabhā library in Madurai, was published by musicologist P. Sambamoorthy in 1939 and in 1962.⁶ (Narasimha Bhāgavatār, editor of the first major printed collection of Tyāgarāja's lyrics in 1908⁷ was evidently not aware of the *Naukā Caritram*.) This manuscript, which Sambamoorthy used, belonged to Veṅkatarā-

man Bhāgavatār, one of Tyāgarāja's closest disciples, who appended verses in praise of Tyāgarāja at the end. Another manuscript, in *Grantha* script, never published, is kept in the Saraswati Mahal Library in Thanjavur. How it got there is not known.

In the *Naukā Caritram*, Tyāgarāja employs the central image of a silver boat in which the child Kṛṣṇa and the milkmaids sport on the Yamunā river. This image is not normally found in South Indian literature, according to scholars such as V. Raghavan and T.S. Parthasarathy. However, it is found in North Indian paintings. For example, a work entitled *Prema ki naiyā* ("The Boat of Love") by a painter of the Kishangarh School, ca. 1750, which is in the National Museum in New Delhi, shows a sedate Kṛṣṇa in a boat with his milkmaid sweethearts, and simultaneously a Kṛṣṇa standing on the shore with his favorite, Rādhā. The image of Kṛṣṇa and the *gopīs* in a boat is also found in Bengali poetry. Vidyāpati, for example, begins a brief poem:

On sharp currents of the river
The boat was launched
But Kṛṣṇa was young,
He could not steer it....⁸

which echoes the *Naukā Caritram* verse after song # 11 in which the phrase "but he cannot ply a boat" is repeated four times.

A long pre-Caitanya (16th century) Bengali poem, *Śrī Kṛṣṇa Kīrtana* by Baṛu Caṇḍidāsa, which has recently come to light,⁹ includes a chapter about Kṛṣṇa in a boat. This episode, consisting of a cycle of 30 songs, shows Kṛṣṇa constructing a boat and using it to transport the *gopīs* across the river. He is determined especi-

ally to get Rādhā alone out in the middle of the water. Kṛṣṇa is older in this story than he is the *Naukā Caritram* and the Bengali text is more overtly erotic than Tyāgarāja's, but there is a similarity in the basic plotlines. In the *Naukā Caritram*, Kṛṣṇa decides to have some fun with the milkmaids; the *gopīs* are inspired to take the child Kṛṣṇa on a boatripe. Overly proud of their privileged status, they are humiliated when Kṛṣṇa causes a storm and tells them to plug a leak in the boat with their clothes. In the Bengali story, Kṛṣṇa is disguised as a boatman; after tricking Rādhā into riding with him, when a storm threatens he tells her that her jewelry and clothing are weighing down the boat and must be cast off. The crisis becomes a climax of surrender and mutual union—literally a coupling in the water—and then a good-natured restoration of belongings, and celebration of the camaraderie of other *gopīs*. Both stories end with the *gopīs* returning home in devoted contentment.

Some form of influence, possibly through an intermediary translation or an orally transmitted version of the story, probably found its way from a source such as Vidyāpati or Baṛu Caṇḍidāsa, to Tyāgarāja's fertile imagination.¹⁰ Of course, *bhakti* poets of both the North and South, including Nammālvār and Mīrābāi, have used the image of a boat tossed in the ocean of countless births and deaths to picture dramatically the human condition of life in *saṁsāra*.

That there was some controversy over Tyāgarāja's *Naukā Caritram* when it was first composed is likely. Musicologist P. Sambamoorthy noted an oral tradition in which critics questioned Tyāgarāja's work, complaining that the story was unortho-

dox,—it could not be found in the *Bhāgavata Purāṇa* or in other scriptures. To mollify these critics, one of Tyāgarāja's disciples quickly produced a Sanskrit version of the story, saying it had been extant for a long time, hoping to justify and exonerate the new work.¹¹

The *Naukā Caritram* is thematically of the *garvabhāṅga* ("pride-breaking") type, offering a lesson about conceit's futility and surrender's reward. It paints a colorful chiaroscuro or opal-like shifting of *advaita* and *māyā*, vision and ignorance, love and beauty. The *gopīs* are ineluctably drawn to the ineffable, but humanly bewitched. The *Naukā Caritram* celebrates activities and articles associated with feminine charm and devotion: flowers and perfumes, musk marks and incense, pretty clothes, and a mood of joyous caprice, and it is flavored throughout with festive devotional feelings. Tyāgarāja drew upon his knowledge of Thanjavur women's religious practices and household customs to color this narrative, and he drew as well upon flavors and images found in seminal literary works such as the *Bhāgavata Purāṇa*, Potana's Telugu *Bhāgavatam*, and Jayadeva's *Gīta Govinda*. His rendering of the boat story may also have been influenced by the *Śrī Kṛṣṇalīlā tarāṅgiṇī*, which is also a lyrical drama about Kṛṣṇa and the milkmaids. The *Tarāṅgiṇī* "Waves of the play of Kṛṣṇa" is a Sanskrit narrative with songs, written in the century prior to Tyāgarāja's by Nārāyaṇa Tīrtha, a *smārta* Brahmin who was also a Telugu-speaker living in the Kāverī delta of Tamil Nadu. Nārāyaṇa Tīrtha was the guru of Tyāgarāja's music teacher's father. *Tiruppāvai*, the Tamil work of a woman saint, said to have been written in the seventh century, is also a song cycle of the milkmaids

at play with Kṛṣṇa, which has enjoyed continuous popularity in South India for centuries.¹²

While these works do not feature an episode about a boatride, they do celebrate some similar moods and activities, such as the milkmaids' comraderie, and their dance with Kṛṣṇa, in which each feels she alone possesses Kṛṣṇa. Some depict the *līlā* or sport of Kṛṣṇa in which he steals their clothing while they are bathing, and thus humbles them. In a sense the *Naukā Caritram* is a tribute to earlier lyrics, showing Tyāgarāja's fondness for this stream of Vaiṣṇava literature. But it is also a risqué reverie. Within *bhakti*-sanctioned imagery, Tyāgarāja's imagination is free to sport in the healing and rejuvenating waters of feminine play.¹³

The *Naukā Caritram* indirectly shows Tyāgarāja's affection for the Kāverī river, which he saw daily and bathed in; in the *Naukā Caritram* he seems to attribute descriptions of the Kāverī's beauty to the Yamunā river, which he never saw. One song in praise of the river is # 2, *Cūdarē celulāra*: "Lo and behold (the river goddess Yamunā) O sisters!" The melody of this song is similar to a folksong still sung by South Indian women at weddings, which Tyāgarāja would have heard sung in the Kāverī delta.

Melodies current in nineteenth century Tamil Nadu, such as the *ōḍam* or boat song, still sung today by fishermen on the Bay of Bengal near Madras, formed the basis for some of songs. For example, *Ē nōmu nōcitimo* ("What vows did we take"):

What vows did we take, what gifts did we make?

(To have such good fortune) dear girls!

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Here's Lakṣmī's consort sitting next to us, girls!

The rhythmic pattern of this song in the original Telugu is identical to the structure of the *ōḍam*, or boat song. The repeated word in the boat song sung by Madras fishermen is "Ailasā." The word is sung in rhythm with the strokes of the paddle. Tyāgarāja repeats the word "*celulu*," meaning "girls," throughout this song.

The *gopīs* are symbolic expressions of the psychological life of *bhakti*; Tyāgarāja's employment and enjoyment of them as images of desires and pleasures, and his imaginative depiction of them in water show us a creative artist's way of finding a pattern to express his own feelings, insights and delight in *bhakti*. He probably drew on his own family life—devotional practices of his mother, wife, daughter, and neighbors—to compose this poem.

Water Imagery in Both "Operas"

That Tyāgarāja has a fondness for water images and the liquid element is evident in a number of his songs about the "sea of bliss" (*ānanda sāgara*) in which devoted singers swim. Tyāgarāja's other "opera"—*Prahlāda Bhakti Vijayam* is also set in the presence of water and uses extensive water imagery. Song # 3 presents the sea personified as a deity: "Here comes Sāgara, ocean god, Samudra rāja" and there is a prayer (song # 6) to him to reveal the way to a vision of the Lord. The ocean god replies (song # 7) "Only the prayers of true devotees" win vision. In song # 18 it is said that God appears like holy waters arriving where one has gone searching, and the Lord is called "Ocean of mercy" (# 22), and is asked to "Look on me with affection as a fish looks to its child and feeds

it." (# 24) The Lord is called a treasure deep on the floor of the sea, which men must dive to find (# 34), and is called a mystery hidden in the ocean, come to save Tyāgarāja. Later in the work Brahmā approaches the seashore, "drinking deeply of the fountain of the Lord's name"—the name-praying way of salvation is depicted as endless liquid refreshment. In song # 42 the gods on the shore worship with flowers, and the narration ends with a sunrise on the seashore after the nightlong drama.

In the *Naukā Caritram* also, significant water imagery flows in and out of the story. When the *gopīs* first see Kṛṣṇa they gaze entranced, desiring his embrace, "swimming in an ocean of ecstasy." The second song in the story is all about the Yamunā river's beauty. "Behold the goddess," the *gopīs* sing, the river goddess who is enchanting with lotuses and bees, sapphire blue made deeper by white sand dunes. "The little waves glide as if made of bright diamonds—see the stairway of diamonds, where wavelets swirl!"¹⁴ Shimmering, dazzling waters with wild geese, vines drooping with fruit, dripping honey, grapes, parrots, blossoms drifting down in the enchanting breezes, making people lovesick. The scene culminates in ecstasy, when the silver gem-studded boat appears and excites the *gopīs* with the possibility of an adventure. Hitching up their skirts they push off, embarking for some fun in the water with Kṛṣṇa.

In song # 12 the waters turn into a violent deluge. The next song is a prayer to the goddess Yamunā, "all's become chaos," winds and rains are wild, and it is said "whatever work women do it ends up in a deluge." (*pralaya*.) The boat springs a leak and the brightly colored clothes of the *gopīs*, stuffed in the leak at Kṛṣṇa's behest,

swirl away into the waters. In song # 15 the *gopīs* sing "in this fullness of water we're drowning in shame"—the waters have risen to the milkmaids' knees. In # 17 they sing that they have removed the rest of their dresses, because it was a "scriptural decree," in embarrassed rationalization, and the water is now up to their throats. After song # 18 and the taking of surrender at Kṛṣṇa's feet, the rain subsides. Joyfully they return home from the waters, refreshed and renewed in their faith. Still there is much liquid imagery: the spraying of perfume, sprinkling of rosewater, painting forehead decorations, feeling drunk in the visible presence of Kṛṣṇa. He is called "the Lord whose speech drips with nectar," and these last songs picture the air pleasantly filling with fragrances as the *gopīs'* dancing feet tinkle with ankletbells jingling. Thus, the end celebrates a kind of pleasant storm of liquids and vapors which heighten life without threatening it.

River Waters, Women and Reverie

Perhaps Gaston Bachelard's thinking on the poetic significance of water imagery is helpful in understanding this work's appeal. Bachelard explores the purposes and processes of reverie, which can dissolve inner conflicts and complexes ("unfortunate concretions"), with its calm waters, "the obscure waters which sleep at the bottom of every life. Water, water always comes to calm us. In any event, the restful reveries must find a substance of repose."¹⁵

In the *Naukā Caritram*, a celebration of *bhakti* joy, water is the source of natural beauty and delight which makes the boat-ride possible, and also serves as the element which overwhelms in the crisis of the storm. Once passed through, again as

a delightful element, water offers peace and beauty which is all the more attractive. Thus, water is an encompassing symbol of life—beauty and love, offering the conflict of storm to reflect *gopīs'* pride, and the calming peace of their surrender.

Psychologists and literary critics have made a connection between water and reverie, and water and *anima* ("the feminine personality components of the man and... the image which he has of feminine nature in general—the archetype of the feminine")¹⁶ Bachelard explains Charles Kerenyi's statement "water is the most mythological of the elements," by saying "he is sensing that water is the element of the gentle oneirism [dreaming process]."¹⁷ The waters, with repose, refresh, renew the *anima* in idealized reveries "...pure reverie, filled with images, is a manifestation of the *anima*, perhaps the most characteristic manifestation... Water images give any dreamer ecstasies (*ivresses* [in the original French]) of femininity. Whoever is marked by water remains faithful to his *anima*."¹⁸

Can we say that Tyāgarāja's *Naukā Caritram*, as a *bhakti* fantasy, is an *anima* reverie?

Bachelard uses the term "material imagination" to indicate imagination based on palpable experiences of a substance, in speaking of reveries of water, which, as a liquid, is able to take any shape. The material imagination of water lets the imaginer de-objectify solid objects, making them more a part of subjective reality, and it lets one de-form structured forms so they may take other shapes, giving one the freedom to dream and playfully envision "the flow of the soul in the world."¹⁹ Many examples of the dreamer's polymorphous pleasures are found in this story of the joy of gliding in the fluid element.

Boatriders and watchers of boaters, as well as listeners to poetry about boating, all enjoy the feelings of freedom—mobile feelings of glidingly mobile lives in swirlingly mobile vessels on the swishingly mobile waters. Waters allow the sharing of this exhilaration.

The Bevy of *Gopīs*

There is a multiplication of possibilities as Kṛṣṇa enjoys the charm of all the *gopīs* at once. Simultaneously playing with a bevy of milkmaids, giving and taking a variety of pleasures with them, Kṛṣṇa displays his divine freedom and powers.

The first song of *Naukā Caritram* sets the tone and depicts the variety of girlish pastimes well:

Adorning themselves adorably

They set out with Śrī Kṛṣṇa

Delighting in life's finer things,

With such pleasing and charming

figures and features, these cow-herd women

Whose bodies were like jewels

Moved in such a beautiful way:

As one was giggling, sashaying and swaying

Another was fastening blossoms to her braids;

As one was combining her long flowing hair

Another was gleefully teasing Kṛṣṇa...

Decking themselves out prettily

They set out with Śrī Kṛṣṇa.

One made the bold claim: "He is my dear husband!"

Another was lacing up her blouse;

One said: "I'm the one who's right for him."

Another was joyfully embracing his feet.

Adorning themselves adorably

They set out with Śrī Kṛṣṇa.

One became drunk—bewildered by love,
Another all of a sudden kissed Kṛṣṇa;
One told him: "Come here beside me!"

Another,

Desirous, offered him folded betel leaves,
with joy.

Adorning themselves adorably,

They went along with Śrī Kṛṣṇa.

There was one who fetched and flung perfumes;

One was murmuring "Hari! Lord Hari!"

Another one pressed him to her bosom,
And yet another's upper cloth slid off,
and she entreated him with joy—

Happily decorating themselves

They went along with Śrī Kṛṣṇa.

One whispered "O my lotus-eyed Love!"

Another called to him with winks and blinkings;

"O come, come!" requested another;

And one woman said "He's a friend of Tyāgarāja!"

Adorning themselves adorably

They all went along with Kṛṣṇa.

This song shows the view from the *gopīs'* perspectives. Song # 7 shows them caught up further in intoxicating play, and depicts Kṛṣṇa's initiatives more. Depending on one's point of view,

Come on and see this festivity!

Smiling ladies with lovely teeth—today!

This one is wrapping the fine cloth of that one,

That one is helping put this one's bodice on,

This one is joining that one in an embrace,
Each one is enchanted, lost in themselves with each other;

One is singing songs to another,
And one upon the other they play pleasant jests,
Each one is seeing Kṛṣṇa in the other,
Not seeing Kṛṣṇa in each other they are vexed.
Come along, smiling celestial beauties—
Today let's look upon this festive fun!

These unique joys known to *bhaktas* become a source of egotistic pride, and this brings a downfall, but the denouement is comic, not tragic. The reversal of chaotic downfall comes with surrender (*prapatti*), as the *gopīs* submit their wills to the will of the Lord on whom their existence depends.

Perhaps it is significant that the male poet Tyāgarāja shows devotees *forced* to submit by dramatic, even traumatic force—an overwhelming, life-threatening storm. The ego must be violently crushed or humiliated. Devotees have to get into the boat, and get lost in it, in order to be found. A woman poet such as Āṇḍāl in her *Tiruppāvai* shows devotees more gently teased and cajoled, encouraged and kidded, gradually awakened into joining in a joyful celebration—to find in the joining the joy of love without a trauma.

This pattern is similar to that in A.K. Rāmānujan's observation²⁰ that male saints require a conversion to *bhakti* life, while South Indian women saints take more naturally to it, because they already have the humble attitude and feelings of dependence. Rāmānujan was speaking in terms of biographical patterns, but in the future

it may be worthwhile to compare works Kṛṣṇa is simultaneously a little child, and/or a bold lover.

Each one thinking Kṛṣṇa's love was her's alone
The blossoming lovelies lost their heads and danced;
Kṛṣṇa with tremendous love overflowing,
Assuming different forms for each of them, joined all of them in their dancing.

He caught hold of the golden *sari*-hem of some;
Some he playfully pushed with his feet;
The beauty of some he gazed upon, fully satisfying his eyes;
To some he spoke words; he could understand their minds;
Each one thinking his love was for her alone.
The blossoming lovelies without a care danced.

He lay down on the laps of some,
On the lips of others he smoothed new lipstick;
He played with his hands on the bodies of some,
Standing behind others he plaited their hair.
And each one thinking his love was just for her,
The blossoming lovelies danced with carefree abandon.

He put the musk dot on the foreheads of some,
Others he gave kisses on their shining cheeks;
Some girls he splattered with rosewater sprinkles

And he, Tyāgarāja's Lord, spoke with
others,
And each one thinking his love was
hers alone
The blossoming lovelies danced in care-
free abandon.

In song # 10 the group experiences of
the *gopīs* are again celebrated in the depic-
tion of the pastimes they share in the
mutuality of *communitas*. They are com-
pared in the narration to the celestial
beings in the heavens of Indra, Śiva and
Brahmā, and are shown as the envy of the
apsarās, celestial nymphs associated with
enchanted waters, mates of the divine
musicians.

Come, look see, this hilarity—
Smiling ladies with lovely teeth—today!
They are sporting and cavorting, hav-
ing joined up
With Kṛṣṇa, these *gopīs* in the boat—
they
Are tasting joys unattainable by Indra
and the rest!

Each smearing sandalwood paste on the
other,
Each applying *tilaka* marks on the other,
Each giving *betal* leaf, nut and lime to
the other,
Each one garlanding the other with
flowers;

in which men draw on their *anima* to depict
bhakti situations, and inquire further into
differences.

Bhakti and Reverie

In exercising the *bhakti* imagination the
worshipper in *utsava sampradāya* rituals
does what he or she likes with the doll-

like deity: performing pleasing acts such
as waking, washing, feeding, swinging,
offering light, lullabies, incense, milk,
rosewater, etc. And in the poetry fantasy
about the *gopīs* Tyāgarāja can do what he
likes with them: put them through joys,
trials, triumphs, toying with their destiny,
delighting in their pleasures, just as the deity
is pictured playing with the surrendered
soul—in enjoyment. Enjoyments can
multiply and diversify among the bevy of
ideal lovers of Kṛṣṇa, giving freer rein to
reverie.

In some paintings and drawings we see
the *gopīs* as a troupe of girls who altoge-
ther make up a single organism—a horse
or an elephant on which Kṛṣṇa rides.
Their joyous group *bhakti*, represented by
their singing and playing musical instru-
ments together, is Kṛṣṇa's vehicle. Songs 1,
7, and 10 are literary equivalents of this
intertwining group organism quality.

The womanly charms of the *gopīs* are
essential for the enjoyment of the *rasas* of
this reverie. In Vaiṣṇava theology it is
really Kṛṣṇa's right to enjoy their luscious
voluptuous charms, but in this play Tyāga-
rāja repeatedly calls himself (or the deity
Śiva as Tyāgarāja?) "Kṛṣṇa's friend."
Why? Could it be a way of saying that
like Kṛṣṇa, the disciplined Tyāgarāja
relishes the voluptuous feminine beauty of
bhakti? He, as poet, shares in Kṛṣṇa's
delight in this feminine *bhakti*. It would go
too far to say he is "playing God," creat-
ing the souls who sport, suffer and find
the way, but he does seem to taste the
divine enjoyment in the imaginative pro-
jecting of their experiences and beauty,
giving himself and listeners vicarious
thrills, as they celebrate their liquid lives
in the waters of the Goddess.

(My thanks to T.S. Parthasarathy,

Music Academy of Madras, to G.V.S.R. Krishnamurthy, Telugu Deptt. of the University of Madras, and to Jonathan

Goldberg-Bell, for helping me understand the original Telugu songs and verses of the *Naukā Caritram*).

NOTES

1. P. Sambamoorthy, *Great Composers II: Tyāgarāja*. Madras: The Indian Music Book Publishing House, 1970. T. Lakshmana Pillai, V. Sitaraniiah, Shuddhananda Bharati, and S.Y. Krishnaswamy also depict this episode.
2. For example, *Amma dharma samvardhani, Paraśakti manuparada, Nivu brovavale, Karuna judavamma, Vidhi sakradulaku, Sive pahi mam ambike, Bale balendu bhusani, Innalla vale, Nannu kanna talli, Karmame balavantammaya, Evaru teliya boveru*, etc.
3. *Dudukagala, caraṇam* 5: "Telling myself that living comfortably in this world is the purpose of life, I spent all my days teaching women, *sudras*, womanizers and the ignorant, in order to become powerful, and I was gloating."
4. T. S. Parthasarathy in an interview, Madras, 1981.
5. P. Sambamoorthy, *Great Composers II: Tyāgarāja*. Madras: The Indian Music Book Publishing House, 1970. pp. 11, 231-232. The various verses which bridge the songs and provide the flow of continuity to the story offer examples of Tyāgarāja's poetic ability in a number of different metres. He casts the story in *kandapadyamu*, *sisapadyamu*, *utpalamāla*, *champakamāla*, *śārdula vikrīdita*, and *utsaha* verses. Except for a few colloquial touches these verses are in fine literary Telugu. For a description of these metres see C. P. Brown, *The Prosody of the Telugu and Sanskrit Languages Explained*, Tirupati: Sri Venkateswara University, 1977 (reprint of 1827 ed.); see also Gouri Kuppaswamy, ed., *Pallaki Seva Prabandham by King Shahaii*, Mysore: Geetha Book House, 1977.
6. Sambamoorthy, ed., *Naukā Caritram by Tyāgarāja*. Madras: The Indian Music Publishing House, 1939, 1962.
7. *Sadguru Tyāgarājasvāmī Kīrtanālu*, (Madras: Dowden, 1908).
8. Deben Bhattacharya, tr., *Love Songs of Vidyapati*, New York: Grove Press, 1970; p. 133.)
9. M. H. Klaiman, tr. and ed., *Singing the Glory of Lord Krishna: The Śrīkrṣṇakīrtana* [of Baṇu Caṇḍīdāsa], Chico: Scholars Press, 1984.
10. This Sanskrit version, by Kavi Venkatasuri, was published in 1947 by the Saurāṣṭra Sabhā in Madurai. Sambamoorthy calls Tyāgarāja a "Geya Nataka Marga Darsi," that is, "a Trailblazer of the Musical Drama," or, as he says, "the first to write an ideal opera." Previous composers had written *yakṣagānas* (dance dramas and musical narratives), but Sambamoorthy considered Tyāgarāja's work to be an advance beyond the earlier narratives in its stunning use of *kīrtanas* in idiomatic Telugu and its narrative in a variety of classical Telugu poetic forms.
11. Perhaps precisely *because* there was a folk tradition about Kṛṣṇa in a boat, but no classical Sanskrit text, there was a necessary empty space for fluid creativity—the folk tradition created the legitimation and interest, and the lack of any authoritative version allowed for Tyāgarāja's freedom of individual creativity.
12. Potana, *Bhāgavatam*; Nārāyaṇa Tirtha, *Śrī Kṛṣṇalīlātaraṅgiṇī*; Āṇḍāl, *Tiruppāvai*.
13. Perhaps it is risk in relation to Tyāgarāja's other works and to the works of comparable *bhakti* saints, such as Purandaradāsa and Bhadrācala Rāmdās. Delight in feminine charms has long been a part of South Indian *bhakti*. Examples include the dancers in *Tirumurukarruppatai*, breast imagery in Valmiki's *Rāmāyaṇa*, Kambar's *Rāmāyaṇa*, the Gopikāgita in the Bhāgavatam, the descriptions of feminine beauty in Manikavācakar's and Jayadeva's poetry, etc. As is traditionally done, we could trace the idea to the Rg Veda (I.164.49) where Sarasvatī's inexhaustible breast is celebrated. The nakedness of the *gopīs* is part of the bathing story of the *Bhāgavata*.
14. Nammalvar in a Tamil poem calls the Kāveri the "river of diamonds." A.K. Rāmānujan, *Hymns for the Drowning*, Princeton: Princeton University Press, 1981, p. 78. The Tamil

Cilappadikaram celebrates the Kāverī in verses also. "Long live Kāverī! You flow along and listen to the songs of the ploughmen, the sound of the sluices, the roar of the breaking waters and the clamour of the festival activities of the people..." and "O Kāverī! You clothe yourself with the garment of flowers, cast glances from your carp-like eyes and thus walk along...The peacocks dance in the groves on your banks, the cuckoos sing their sweet music, and beautiful garlands of flowers swing along and you walk gracefully...You tend this land like a mother and protect it throughout the ages..." M. Varadarajan, *Ilango Adigal*, Delhi: Sahitya Akademi, 1981. pp. 57-58.

15. Gaston Bachelard, *The Poetics of Reverie*, tr. D. Russell, Boston: Beacon, 1971. p. 126.
16. Emma Jung, *Animus and Anima*, New York: Spring Publications, 1957, 1969, p. 46. Emma Jung's study explores a number of archetypal images of feminine beings associated with water from myth and folklore. Some themes recur which are common with the *Naukā Caritram*: The Nibelungenlied steal garments of bathing maidens, and return them in ex-

change for a secret; the "need of redemption" is often a part of these stories (p. 57) and perfection destroyed by the human attitude of pride or the envy of gods. The study (pp. 45-94) explores a number of other related ideas.

17. Gaston Bachelard, *The Poetics of Reverie*, p. 177.
18. Ibid., p. 64. The beauty of colorful women at the water often struck visitors to India. "Crowds of people come down to wash in, and also to worship, the Ganges...The gracefulness of many of the washing figures, the various colours of their dresses, the easy and elegant attitudes in which they stand, and the admirable groups into which they occasionally fall, would form excellent subjects for a painter." Captain Robert Elliot, *Views of the East*, 1833, cited in Jagmohan Mahajana's *Picturesque India*, New Delhi: Lustre Press, 1983, p. 65.
19. Gaston Bachelard, *Water and Dreams*, Dallas: Spring Publications (1986?).
20. A. K. Rāmānujan, "On Woman Saints" in *The Divine Consort*, eds. J. S. Hawley and D. M. Wulfi, Boston: Beacon Press, 1986. pp. 316-324.

BHĀGAVATA PURĀṆA KṚṢṆA DVAIPĀYANA VYĀSA

Text with the Commentary Bhāvārtha-bodhinī of

Śrīdhara Svāmī in Devanāgarī

(Cloth) Rs. 300

Edited by Prof. J.L. Shastri

(Paper) Rs. 190

After the publication of the Brāhmāṇḍa Purāṇa and the Liṅga Purāṇa, in their original complete form, the present treatise, the Bhāgavata Purāṇa is the third in the series of the Purāṇa texts. We have based the text of these Purāṇas on the Venkateśvara edition which is fairly authentic and accurate. Along with the text, we have given the most popular commentary—Bhāvārtha-bodhinī of Śrīdhara Svāmī who gives the traditional interpretation on the lines of the Advaita School of Śankara. We have also added to the text a critical Introduction (both in English and Sanskrit), a table of contents in the beginning and a complete index of verses at the end.

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James Mill's Early 19th Century Estimate of Hinduism: A Critical Overview of Its Nature, Basis and Significance

VIJITHA RAJAPAKSE

James Mill, a close intellectual associate of Jeremy Bentham, (and himself a founding figure in the radically oriented utilitarian movement of the 19th century), often came to be viewed by his contemporaries as the philosophic historian of India.¹ This was of course a consequence of the fame which attended the publication of his *The History of British India* (1818).² Indeed, not only was this lengthy work compiled by a philosopher, but, more important, it also involved a definite attempt to make a philosophic appraisal of India's history, society and culture.³ Though Mill's efforts won him a reputation as a foremost authority on India of his time, and his work in turn came to be treated as a standard English text on the subject for several decades,⁴ in due course many Westerners themselves—Orientalists in particular—took exception to the harshly negative terms in which the utilitarian philosopher had pontificated about a vastly complex ancient land he never visited, and whose languages he never bothered to study.⁵ Their adverse reactions are interestingly epitomized by Max Muller. Writing over half a century after its publication, this distinguished German born Indologist called the *History* a mis-

chievous book, one responsible "for some of the greatest misfortunes that have happened to India".⁶

The criticisms that were directed against Mill coupled with the advance of Indological research led to the obsolescence of the *History* by the end of the last century. Since then, interest in this once famous work has indeed become a virtual rarity. Students of 19th century historiography have on occasion referred to it;⁷ but even present day Mill scholars sometimes see little purpose in peering into its "arid and outdated pages".⁸

Though the modern reader certainly cannot turn to the *History* for useful information or reliable judgements on the themes it treats, aspects of this work's discussions still merit attention. Mill's account of the "Religion of the Hindus", I think, is a notable example.⁹ Viewed from late 20th century perspectives, the estimate of Hinduism presented here frequently strikes one as droll, in addition to being unfairly censorious. But these objectionable features notwithstanding, the estimate in question nevertheless holds much that should interest the inquirer into East-West contacts in the field of ideas, and again the comparativist. And

the sequel, therefore, seeks to focus some much needed critical attention on the discussion of Hinduism as set forth in Mill's *History* from these two angles in particular.¹⁰ For cross-cultural encounters and the use of comparative arguments are very evident in the above context. Indeed, this Western philosopher's largely misguided estimate of an Eastern religious system is all the more significant because it highlights a notable application of interpretative concepts which appear to have been rooted in a philosophic tradition outside utilitarianism: James Mill, I shall argue, often viewed Hinduism on the basis of ideas that David Hume had used to account for the rise and development of religion and religiosity in human societies everywhere.

Mill gives the impression that his estimate of Hinduism was founded on a thorough consideration of all the writings on the subject available in his time in the West. Evidently none of these could be called "first hand": his material ranged from translated texts and expositions of Indian religion to a variety of writings (both classical and modern) of numerous explorers, travellers and visitors who had come into contact with India.¹¹ Needless to say, the reliability of many of these sources remained open to question even in the 19th century; as Wilson has rightly indicated, not only was Mill often careless in his choice of authorities, but he also showed a penchant to give credence to hostile critics of Hinduism.¹² But be that as it may, it is important to recognize that Mill used his sources to depict a composite picture of the *ideas* as well as the *practices* that in his view were associated with Hinduism. This picture itself will of course strike the unbiased student of

Hinduism as one which contains some gross distortions. Yet the attempt to bring together what were perhaps considered as philosophical and sociological perspectives of this religion in order to portray its overall nature as a living system is methodologically interesting. It is indeed noteworthy that besides consciously adopting this approach, certain recent investigators have given the impression that it is a peculiarly *avant garde* means of studying Indian religion.¹³

How did Mill set out to depict Hinduism as a living system? What, in his view, were the scriptural doctrines and the popular practices which sustained it? Not only was the general drift of Mill's estimate of Hinduism notably unappreciative and critical, but he also tended to refer to its beliefs in scoffing tones, often adopting the irreverent and ungracious idiom of 18th century sceptics.¹⁴ However, if one refuses to be deterred by Mill's diction and examines the text with attention, an interesting series of perceptions come to light.¹⁵ Mill represented this religion as an immensely complex system where the belief in and the worship of the divine was the animating principle.¹⁶ Yet he refused to concede that the conception of the divine that entered into it was rational or elevated. The Hindus, he argued, were by and large polytheists, and their religion, he insisted, is "no other than the primary worship, which is addressed to the designing and invisible beings who preside over the powers of nature"¹⁷. Mill accordingly set out to accommodate some of the principal Hindu beliefs concerning the divine within this preconceived framework. He delved into the basic ideas concerning the divine that are entertained in this religion in some detail. He referred to

“Brahmā the Creator, Viṣṇu the preserver, and Śiva the destroyer”, and identified them as the divinities among whom the Hindus have “distributed the creation and government of the universe”.¹⁸ The theory of multiple incarnations which is associated with this theistic cosmogony also attracted his attention. “In the conception which the Hindus have formed of the government of the world”, Mill noted, “the visible agency of the Deity is peculiarly required”.¹⁹ What he meant by the latter phrase was of course the belief in God’s periodic appearance in the world in human form, a belief which he rightly located in a prominent context of the *Bāghavad-Gītā*.²⁰ Going further, he identified the ten incarnations (avatāras) that are admitted in Hinduism, highlighting in this connection some of the details set forth in traditional accounts.²¹ However, what he saw in these details was, above all, the peculiar preoccupations of mythological thinking. Though Mill admitted that the idea that God is one is sometimes projected in Hinduism, he refused to assign any philosophical significance to it, for he was persuaded that “a refined conception of the unity of Divine Nature” could not be associated with this religion.²² Indeed, representing Hinduism as a system which personified the powers of nature, as gods, Mill identified its supreme principle (“Brahme”, the neuter form of Brahma) as the sun.²³

Mill also expatiated on other Hindu beliefs which he considered to be inspired by or connected with the above conceptions of the divine. But here again his thinking was mostly mistaken or tendentious. Mill recognized that the practice of renunciation (which along with yogic feats were seen by him as forms of “penance”),

did hold an important place in Hinduism.²⁴ He considered the place accorded to meditation to be even higher; but though he showed an awareness of the fact that meditation in particular actually involved the subduing of the mind and the restraining of the passions, he failed to appreciate the soteriological significance or the psychological value of any of these kinds of religious behaviour.²⁵ Hinduism’s deeper meta-psychological insights likewise made little impression on him,²⁶ and some of the celebrated principles which underpin both this religion and also much of Indian philosophy as a whole—namely, *ahimsā*, rebirth and *karman*—indeed elicited from him negative reactions of a kind which are particularly noteworthy because they were frequently out of step with those of other Western thinkers who commented on Indian philosophical ideas. I propose, therefore, to review his treatment of each of these principles in some detail.

To take *ahimsā* first, Mill, to be sure, affirmed that “the sacredness which it imprints upon the life of animals”, is a characteristic feature of Hinduism; those who adhere to this system, he noted, consider the taking of life of living creatures as “a heinous transgression of religious duty”.²⁷ Yet he did not discern any rational or ethically commendable principle here: “to renounce the benefits which the inferior animals are fitted by nature to render to man”, he argued baldly, “is not humanity”.²⁸ Mill also refused to give credence to the notion of rebirth. He acknowledged that “metempsychosis, or the transmigration of the soul into various orders of being, reviving in one form when it ceases to exist in another, is the tenet of the Hindus”.²⁹ Nevertheless, while he conceded that “some very obvious and

very impressive appearances must have suggested the notion of metempsychosis, since it is one of the most ancient, and one of the most general of religious opinions", he finally sought to interpret it as "a theory well calculated to present itself to the mind of the rude inquirer, when first excited to stretch his views beyond the present term of sensation and action".³⁰ Lastly he drew attention to the fact that the Hindus are committed believers in the doctrine which recognizes a connection between one's conduct and one's condition—in the past, present and the future.³¹ Yet the theoretical basis of this thinking did not again impress him. Not only was Mill unprepared to entertain the prospect of a future life, but he also argued that it was contrary to "the known laws of human nature" to expect distant rewards and punishments to influence moral life.³²

Clearly, then, Hinduism's scriptural doctrines—the complex mass of ideas and beliefs that sustains it as a religious system—did not appeal to Mill at all.³³ Indeed, in dealing with them his overall aim seems to have been to represent the doctrines in question as products of a process of reflection which is far removed from rational procedures that are ingrained in Western intellectual culture in particular. Needless to say, both this aim and the points made in pursuit of it underscore the singularly negative character of his approach to Hinduism. But the rather striking ways in which some eminent Western thinkers of Mill's time tend in effect to contradict him is a telling reminder that the judgements he passed on this religion's belief structure and ideas have in the main little claim to objectivity even when viewed within the limited perspec-

tives that were brought to bear in the course of the philosophical interpretation of Indian religion undertaken a century or so ago. However, as I shall indicate more amply later in this article, it is not so much the details of his judgements that merit attention today, but rather their roots and broader implications. As already hinted, with regard to the roots, the principal feature to be noted is Mill's adoption of the diction and the conceptual paraphernalia of the 18th century critique of religion, especially the language, ideas and attitudes of Hume. Among the broader implications deserving greatest notice in this context are those relating to East-West encounters and the process of comparison. The philosophic side of Mill's estimate of Hinduism, I think, brings to the fore a fact which is to be overlooked: East-West contacts in the realm of thought and ideas were not always positive, admiring or appreciative. Indeed, even outstanding Western minds, it appears, sometimes made a studied effort to denigrate and withal distance themselves from Eastern ideas and ideals. Further, Mill's estimate as a whole also shows that the procedures of cross-cultural comparison can be co-opted to subserve these particular ends. But before turning to these matters it is necessary to dwell briefly on a further aspect of Hinduism which also attracted Mill's attention, namely the popular practices and the ceremonial elements which adherents of the system value greatly and are consequently seen by the outside observer as an inalienable part of it.

The philosophically minded inquirer does not generally focus on this aspect of Hinduism. Yet it is somewhat difficult to say that Mill's interest in it is misplaced, for certain present day students of Indian

religions have indeed impressed upon the need to link the probing of the doctrines of these religions with a consideration of the practices, rituals and the symbolism with which such doctrines are associated in the social world.³⁴ In any event, his observations on the above aspect of Hinduism were as slanted as his exposition of its doctrines. What he singled out for comment in this connection were in the main practices which Hindus themselves do not universally adopt or value—as, for example, the more extreme forms of self-immolation.³⁵ The religiously (and phenomenologically) interesting factors such as fervour and devotion which nevertheless surround these practices mattered little to Mill; he preferred to view them simply as irrational, self-inflicted torments. The symbolism that enters into other forms of devotion also became the focus of his attention. He mentioned that numerous images, and in particular the *Lingam* and the *Yoni* are “objects of adoration”.³⁶ But once again he did not pause to consider their inner significance, but sought instead to criticize their overt implications.

The above estimate of Hinduism—so seriously flawed by many questionable conclusions and judgements—is obviously of little use to anyone desiring to gain a true insight into that religion’s essential nature. However, it can be instructive (and withal appears significant as well) when viewed from other perspectives. For one thing, the thinking that inspires this estimate is recognizably allied at many levels to Hume’s accounting of the origin and development of religion in human history. Indeed, the early 19th century East-West encounter as reflected in the particular context of Mill’s *History* reveals

on closer inspection an 18th century connection which is noteworthy for reasons both historical and conceptual. Secondly, this encounter is also remarkable for the striking evidences of “comparativist thinking” it displays: Mill’s polemical opinions about Hinduism were frequently supported by reflections which sought to set that religion, ideas, beliefs and practices beside those associated with other systems, in other cultures. Consequently, I propose next to review our text in order to draw attention to these two interesting circumstances. I think some hitherto little regarded (but nevertheless important) facts concerning, above all, the basis of Mill’s estimate of Hinduism tend to come to light in the process.

Though Mill made a few references to Hume in the course of his discussion on Hinduism in the *History*,³⁷ he gave no indication that the positions he adopted here are consciously patterned on those of Hume. It is also very doubtful whether the extent of his debt to his eighteenth century Scottish predecessor has been clearly recognized by any of Mill’s critics. Such a possibility did not even occur to Wilson; on the contrary, throughout his critical annotations to the text of the *History* Wilson gives the impression that Mill’s negative stances on Hinduism are traceable finally to the idiosyncrasies of that radical philosopher’s judgement. Yet many of these stances, I believe, can be fairly linked to aspects of Hume’s religious thought—most notably Hume’s reductive (and withal sceptical) interpretation of the origin and development of religion as set forth in his *The Natural History of Religion* (1757).³⁸ Let me identify some striking parallelisms:

“That polytheism was the primary reli-

gion of man" remained a principal thesis and a persistent emphasis in Hume's thinking in the *Natural History*. This, significantly, was a matter upon which he wrote in very decided tones at the outset of his exposition here. Hume affirmed:

It appears to me, that, if we consider the improvement of human society, from rude beginnings to a state of greater perfection, polytheism or idolatry was, and necessarily must have been, the first and most ancient religion of mankind.....Behold then the clear testimony of history. The farther we mount up into antiquity, the more we find mankind plunged into polytheism. No marks, no symptoms of any more perfect religion. The most ancient records of the human race still present us with that system as the most popular and established creed. The north, the south, the east, the west, give their unanimous testimony to the same fact. What can be opposed to so full an evidence?³⁹

These stances, I think, were a likely source of inspiration for Mill. His confident characterization of Hinduism—the ancient creed of an ancient land—as a polytheistic system may be regarded as a logical consequence of Humean principles.⁴⁰ Indeed, the details of Mill's estimate of this religion were frequently set against those larger considerations which loomed large in Hume's investigation, namely, "the progress of natural religion", and "the whole history of religion in most societies."⁴¹ Perhaps more striking, Mill also began to probe into Hinduism with some general reflections about the origin of religion and religiosity which likewise reveal unmistakable Humean overtones. Mill said:

Nothing is more curious than to trace the ideas concerning Divine power which the natural faculties of our race suggest to them at the various stages of their career. In the very rude and imperfect state in which society originated, the human mind can hardly so far enlarge its view as to draw conclusions respecting the universe. Those operations and events of nature, which more immediately concern mankind, and on which their happiness and misery depend, no doubt engage their eager curiosity. The causes of light and darkness, of drought and rain, of the thunder, of the hurricane, of the earthquake, suggest many an anxious inquiry; but to put all the objects of nature, and all the changes they undergo into one group of ideas, and to ask whence did the whole proceed, seems to be an operation too complicated, and too far removed from the ordinary track of his ideas, to be one of the first that takes place in the mind of barbarian.⁴²

The main points made here can be easily located in some of Hume's statements in the *Natural History*. For the latter insisted:

It seems certain, that, according to the natural progress of human thought, the ignorant multitude must first entertain some groveling and familiar notion of superior powers, before they stretch their conception to that perfect Being, who bestowed order on the whole frame of nature. . . . But a barbarous, necessitous animal (such as a man is on the first origin of society), pressed by such numerous wants and passions, has no leisure to admire the regular face of

nature, or make enquiries concerning the cause of these objects, to which from his infancy he has been gradually accustomed.⁴³

According to Hume's reconstruction of the "natural history of religion" the ability to think coherently and philosophize "exceeds the comprehension of the ignorant multitude, who can only conceive the *unknown causes* in a general and confused manner".⁴⁴ And he went on to argue that:

There is an universal tendency among mankind to conceive all beings like themselves, and to transfer to every object, those qualities, with which they are familiarly acquainted, and of which they are intimately conscious. We find human faces in the moon, armies in the clouds; and by a natural propensity, if not corrected by experience and reflection, ascribe malice or goodwill to every thing, that hurts or pleases us. . . Nor is a river-god or hamadryad always taken for a mere poetical or imaginary personage; but may sometimes enter into the real creed of the ignorant vulgar; while each grove or field is represented as possessed of a particular *genius* or invisible power, which inhabits and protects it.⁴⁵

Again, Mill theorized in a similar vein. For he too held that:

Prior to experience and instruction, there is a propensity in the imagination to endow with life whatever we behold in motion; or, in general, whatever appears to be the cause of any event. . . The sun, which is the cause of day, the savage regards as a beneficent deity. A

spirit resides in the storm; the woods and the waters are peopled with divinities; there is a god of plenty, and a god of want; a god of war, and a god of peace; a god of health, and a god of sickness. That this may be considered as a correct outline of the first religion which suggested to the human mind, the laws of human nature, and the ideas which are found to prevail among rude tribes, appear sufficiently to evince.⁴⁶

Hume's interpretation finally recognized the development of human religious consciousness beyond the original polytheism. Not only did Mill acknowledge this, but he also maintained (in terms sometimes reminiscent of the explanations of the *Natural History*), that it is the divinity whom a particular people already adored and regarded as most powerful that they elevate to the status of the Creator-God (and thus arrive at a basis for a general cosmological explanation).⁴⁷

The parallels to Hume's positions identified above are those that can be recognized in the observations of an introductory nature with which Mill began to discuss Hinduism. Others come to light in the body of that discussion (where he actually set out to offer an estimate of the various aspects of Hinduism). I like to focus some attention on a few of these as well.

Hume's actual account of the "origin of theism from polytheism"⁴⁸ was predicated on the ingenious (albeit not entirely persuasive) claim that adulation and panegyric are major factors contributing to the emergence of monotheism. Early religionists, he maintained, are led to the notion of a Creator-God by chance rather than reason: votaries, according to him, reach

it while magnifying the attributes of a particular deity whom they regard as their patron and whose favours they seek.⁴⁹ Now the ideas implicit in the above claim were recognizably invoked and applied by Mill as a part of his effort "to form a true estimate"⁵⁰ of the religion of the Hindus. Thus, Mill's refusal to credit the Hindus with a "sublime conception" of the "Divine Nature" (even though he conceded that their sacred writings contain lofty disquisitions on the subject)⁵¹ was justified on what appears to be strictly Humean grounds.⁵² Citing evidences which he considered to be conclusive, Mill insisted that elevated *expressions* are commonly applied to the gods by people whose *conceptions* of them are far from being so.⁵³ "This important fact", he said, "however remarkable, is founded on principles of very powerful operation on the nature of man"⁵⁴, and proceeded to identify them on lines consonant with the explanations in the *Natural History*.⁵⁵ The early religionist, he noted, seeks to propitiate the Being whom he considers to control his life. In the process the believer is led, Mill argued, "by a species of instinct to expect favours of the god from praise and flattery". The sphere of influence and the powers of the deity "panegyricized", on whom "eulogies have been lavished", he held, are in due course magnified through the adulatory process itself and finally come to coincide with the idea of the perfect Being, the sovereign creator of the universe. But he took pains to emphasize that what this process reveals is "the progress of language, not of knowledge and cultivated reason", for he was persuaded (like Hume) that those who used high sounding epithets in their religious discourse usually lacked a corresponding

knowledge of divine nature.

A perceptive reader is likely to recognize other notable convergences between Hume's thinking on religion's natural history and Mill's treatment of Hinduism. Hume argued that ancient religions (which he held to be basically polytheistic systems) are loose, complex and contradictory: Mill held this to be the case with Hinduism.⁵⁶ The former traced the origins of religion to the emotions of fear and hope with which early man viewed his world; the same emotions were often invoked in Mill's reflections on the roots of Hindu beliefs.⁵⁷ Further, in discussing the various forms of polytheism (and in particular in tracing the putative "principles of human nature, whence they are derived"), Hume drew pointed attention to "allegory and hero-worship", and went on to emphasize that men are "led to unite invisible power with some visible object."⁵⁸ A similar train of thought can be discerned in Mill. The tendency to elevate "admired individuals to the rank of gods", Mill held, was a frequent occurrence in "the natural progress of religion"; and, (much like Hume⁵⁹), he asserted that in course of time a complex mythology obscures the process through which "the exploits of the hero are blended with the functions of the god".⁶⁰ Mill also referred to another process (also admitted by Hume⁶¹)—that by which "abstract terms are personified" amidst "the original deification of the elements and powers of nature".⁶² Finally, Hume's thinking on the relationship between religion and morality, and again, his view on religious ceremonies tend to be retained or echoed by Mill. Religion according to the former was not a guarantor (and still less a generator) of moral values; what it inculcated

in the final reckoning, Hume held, are "frivolous observances".⁶³ Mill seems to have followed Hume in these opinions when he judged religion in the Hindu context to be riddled with "frivolous ceremonies" which he was withal inclined to interpret as negative influences on man's moral life.⁶⁴

Evidently, then, some unmistakable overlapping viewpoints and parallel theoretical accountings come to light in the course of a juxtaposition of Hume's reflections on the natural history of religion and Mill's estimate of Hinduism. What in the final reckoning do they signify? As I shall endeavour to show in the concluding segment of this article, these convergences, among other things, point to some interesting circumstances in the utilitarian philosopher's intellectual make up and background—circumstances worthy of note not only by the student of East-West philosophy, but by Mill scholars as well. But again, before entering into these matters I wish to dwell briefly on another feature in Mill's treatment of Hinduism in the *History*, namely his prominent—and indeed persistent—recourse to what might be fairly called "comparativist thinking".

Now it is certainly possible to view the above feature in turn as yet another link between Hume and Mill, for the use of cross-cultural comparison is a recurrent characteristic of Hume's discussions in the *Natural History*.⁶⁵ But I prefer to examine it here independently of this consideration, so as to bring to therefore the nature and the range of Mill's comparisons. For though they are sometimes questionable (and withal superficial⁶⁶), these comparisons nevertheless form a significant backdrop to Mill's estimate of

Hinduism. Indeed, Mill tried to persuade his readers that the particular judgements of his estimate were in fact justified by his comparisons. Of course, the modern inquirer cannot concede that things are so; still, Mill's tendentious intentions notwithstanding, the attempt to bring together a wide array of religious ideas and principles (drawn, significantly, from different cultures and epochs) must not go unnoticed. For in so doing Mill underscores a recognition that human thinking and beliefs manifesting in differing contexts, times and places exhibit common features, and are hence amenable to comparative study.⁶⁷

In any event, as already indicated, what is most striking about Mill's comparisons themselves is firstly their range, and secondly the frequency of their use in the evaluative process in which he engaged himself. Indeed, at almost every critical step of his discussion Mill sought to set Hindu ideas, beliefs and practices beside a wide variety of other ideas, beliefs and practices. Thus early in his discussion Mill referred to a parallelism between the religious thinking of the Hindus on the one hand, and that of the classical Greeks and Romans on the other. Both, in his view, had tended to retain the ideas and beliefs that had prevailed during the formative stages of their respective civilizations:

The Greeks and the Romans did not reject their Jupiter, and Mars, their gods of the mountains, trees, and rivers when they rose to more comprehensive views of the universe; they only endeavoured to accommodate these primary conceptions their new apprehensions and conclusions. In like

manner, the Hindus still have their Indra, or god of firmament, Varuṇa, or the god of the waters, Rembhā, the goddess of love, in the whole, a long and splendid catalogue of thirty-three crore.⁶⁸

Again, as in the Hindu texts, Greek poetry, he held, abounds in "elevated expressions concerning the Deity".⁶⁹ And while reflecting on the religious austerities ("penance") manifesting in the Hindu context, he observed that pleasure meets with little approval in early religion everywhere—"in the language of the Greeks and Romans," he noted pointedly, "the gods are envious of human happiness".⁷⁰ The various complexities of Hindu scripture, Mill also found, do admit of allegorical interpretation—much on the lines that "later Platonists and other refiners" had treated "the mythology of Greece and Rome".⁷¹ Hinduism's respect for animals, Mill argued, was retained in the belief systems of not only early Greeks and Romans at an early period, but also in those of a host of other peoples "from Japan to Scandinavia".⁷² He maintained a similar view as regards Hindu professions of the unity of God (that is to say the notion of a triune deity encompassing Brahmā, Viṣṇu and Śiva). This, he held, had parallels in Greece, Babylonia and elsewhere.⁷³

A host of beliefs traceable to still other cultures were drawn into Mill's none too well considered comparisons at various points of his discussion. For example, in citing evidence for the thesis that the "loftiest expressions are used concerning gods by people whose conceptions of them are, confessedly mean", he virtually tried to picture Hinduism as being no different

from all other belief systems of the ancient world—and among such systems mentioned in this connection were those of the Druids, Zoroastrians, Egyptians and Chaldeans.⁷⁴ Further, while developing his arguments at another level Mill sought to link aspects of the Hindu religion with the religions of the Incas and Aztecs.⁷⁵ All in all, it is worth repeating that what the modern reader should find interesting in much of this is Mill's recourse to comparison rather than his comparisons themselves. For in every instance such comparisons in the last analysis only served to whittle down the originality and profundity ascribed to the beliefs evolved by the Hindus by Western admirers, and reinforce instead, Mill's negative perceptions of them. Indeed, these partisan aims became all the more evident when comparison gave way to contrast occasionally: Mill tried to make out that Judaism and Islam were on the whole more "rational" than Hinduism.⁷⁶

Our discussion so far has sought to throw some critical light first, on the nature and second, on the basis⁷⁷ of Mill's estimate of Hinduism. In terms of the plan of this inquiry as indicated initially it would be appropriate now to pass on to a consideration of a third and final matter relating to his estimate, namely its overall significance. It would be well to reiterate that given its almost uniformly negative nature, little, if anything, in the content of Mill's estimate can be of direct value to anyone who seeks to gain a true insight into Hinduism today.⁷⁸ Yet this effort itself, and more important, the ideas and approaches that were brought to bear in pursuing it, do seem in retrospect to retain a complex significance. Indeed, even as we deplore the dismissive scorn with

which Mill chose to treat one of the world's major religious traditions, it needs to be recognized that for reasons historical, philosophical and methodological, his estimate deserves to be rescued from oblivion and made the focus of some scholarly scrutiny. Let me now dwell briefly on each of these considerations in turn.

The historical considerations which serve to invest Mill's estimate of Hinduism with significance should be fairly obvious to readers who recall the observations set forth at the beginning of this article. Mill is a notable figure in 19th century utilitarianism, and this estimate occurs in his most substantial work which for a long time was looked up to as an authoritative source of information on India. Of course, as Burns has remarked, the *History* subsequently fell victim to "corrective criticism and supercession"; even so, one must not forget that it was, in the words of the same writer, "an important, even an epoch-making work in its day".⁷⁹ Now given Mill's importance *vis a vis* the utilitarian movement, the standpoints which enter into or otherwise underlie the discussions of this complex work are a matter of legitimate philosophic concern. And here, many are apt to believe that Wilson had, to all intents and purposes, pronounced the most considered judgement when he said that Mill's *History* is remarkable "for opinions which are peculiar either to the author, or the school of which he was a distinguished disciple".⁸⁰ However, our inquiry has, among other things, shown that in regard to the interpretation of Hinduism, Mill for the most part was neither using criteria that he had himself excogitated, nor those associated with Benthamite thought directly, but instead following the positions adopted by Hume in accounting for

the origin and development of religious ideas.⁸¹ That this rather interesting circumstance should have escaped the notice of Wilson (who, after all, probed into various minutiae in Mill's discussion) is in a sense very striking; but then even recent scholars, it is well to remember, have not quite identified Hume as a specific source of influence on Mill.⁸² Still, the adoption of what may be fairly called Humean paradigms at some levels of Mill's thinking in the *History* stands to reason given the facts surrounding the writing of this book as well as its author's background. Work on this massive study, notably enough, was initiated in 1806.⁸³ This, as Burns has emphasized, is "some two years before the author is known to have met Bentham and before there are any grounds for supposing that Bentham's ideas had any particular hold upon his mind".⁸⁴ This was also, as the same writer adds, the time during which "the historian may be supposed to have remained a 'Scottish philosopher' who had little to learn from Bentham either in method or self-confidence as he approached the task of writing the history of the British connection with a subcontinent which he had never visited and with none of whose languages he had the least acquaintance".⁸⁵ Besides, Mill did not indicate anywhere in the *History* that the informing principles of his thinking here were consistently utilitarian: on the contrary, he preferred to call it on one occasion as "a motley kind of production".⁸⁶ All in all, the possibility of his turning to Hume for some inspiration at this juncture—that is to say at the time he wrote the *History*—appears even more plausible when one considers the fact that Hume was not only the most outstanding Scottish philosopher of the 18th century, but

also one who had earned a name for himself as a writer mainly by bringing out a lengthy historical work, namely, the *History of England*.⁸⁷

Though the details relating to the formation of Mill's mind is not a matter that need concern us directly, one would do well to recognize that there thus sufficient grounds for assuming that Hume's ideas *could* have been a source of influence on Mill. Our textual analyses, on the other hand, establish that Mill had in large part *actually* modelled his estimate of Hinduism on the pattern of thinking seen in some identifiable contexts of Hume's *Natural History*. The above fact, it must be emphasized' is philosophically significant: a Western thinker writing in the 19th century, it appears, had sought to evaluate an Eastern religion—Hinduism—using in the main the conceptual framework provided for the interpretation of religion in general by one of his great 18th century predecessors. And the latter, notably enough, is not only a philosopher with whom Mill had not claimed a particular ideological kinship, but also one whom critics and scholars have hardly identified as one of Mill's important "mentors".

Mill's estimate of Hinduism which brings together Eastern and Western ideas in particular also has a methodological significance. Being complex, there are, to be sure, several facets to it, and some of them have been already clarified at various points in the preceding discussion. It would be appropriate, however, to view all facets again in perspective here. For one thing, the estimate serves to remind us that Hinduism was drawn into Western comparative studies well before Buddhism, and that the former religion too must be therefore taken into account when dealing

with the origins of comparative religion.⁸⁸ Second, it also highlights the fact that Western minds were not averse representing Eastern systems in a negative, one-sided manner. Indeed, tendentious and harsh evaluations of the type Mill offered were echoed by others of a lesser stature in his time and after. Though present-day students of comparative thought are apt to make much of the positive reception accorded to Indian religions by such notable figures in the 19th century intellectual and philosophic scene as Schopenhauer, Nietzsche and Huxley, their reactions on this score, it is important to remember, were not always universally shared. Of course, Mill's attitudes represent an extreme example; nevertheless, such attitudes merit notice—if not for anything else, then at least as one way in which the Western mind has sought to relate itself to other cultures generally, and the ideas and values that have sprung from "alien" sources in particular. For aught we know, the attitudes in question might be still alive in certain circles, however much this might be regretted by those who seek to promote cross-cultural understanding. Third and last, it must be pointed out that not only is Mill of interest to the comparativist, but he was himself a comparativist of sorts. As we have shown, Mill used comparisons at practically every turn in his estimate of Hinduism. This procedure (adopted mainly as a polemical device, to lend weight to his arguments), nevertheless underscores the fact that amidst his hostile "distancing" of East from West in the body of his discussion of Hinduism, there was indeed a tacit recognition that ideas, symbols and practices rooted in the cultural lives of different peoples display on occasion common

patterns, and that they can be therefore juxtaposed and compared.⁸⁹ All in all, it is worth repeating that only the procedure of comparison has any serious significance finally: Mill's actual comparisons as, indicated earlier, were largely far fetched or ill considered. His parallel treatment of religious ideas and practices, it would be also useful to recall, is likewise methodologically striking, though cynics might view him as a classic example of the "arm-chair sociologist", given his conviction that he could survey the Indian scene from Great Britain.⁹⁰

To sum up, though nothing can be said in extenuation of the harshly insensitive terms in which Mill chose to evaluate the "Religion of the Hindus" in the *History*, it is important for the modern reader to

realize that the particular nature of his thinking here at least is not simply traceable to cultural chauvinism of an idiosyncratic kind, or for that matter to harsh utilitarian principles.⁹¹ It is, rather, best accounted for when referred to what seems to be its most notable basis and source of inspiration, namely the arguments in Hume's *Natural History*. This fact (coupled with other considerations) clearly serves to give Mill's early 19th century estimate of Hinduism a complex significance. But it is, above all, as an unusual encounter between Eastern and Western ideas that this estimate deserves to be viewed today, even though one cannot forget the fact that the encounter as a whole provided no edification by way of cross-cultural philosophic understanding.

NOTES

1. Born and raised in Scotland, James Mill (1773-1836) was educated for the ministry in Edinburgh. He moved to London while still a young man, and renounced both the faith and the religious calling once he became active in radical causes under Bentham's influence. Author of *Analysis of Phenomena of the Human Mind* (1829), Mill was a philosopher in his own right who showed a particular adeptness in the manipulation of the periodical press for ideological purposes. Indeed, though Bentham's role as the original inspirer of English utilitarianism in the 19th century cannot be contested, Mill's efforts, it must be noted, contributed greatly to the diffusion of this philosophy and making it withal a political force and a cultural influence in contemporary England. For details relating to Mill's life and career see the following: Leslie Stephen, *The English Utilitarians*, London, 1900, vol. II (James Mill); E. Halévy, *The Growth of Philosophic Radicalism*, London, 1928; J. Hamburger, *James Mill and the Art of Revolution*, New Haven, Conn., 1963; W.H. Burston, *James Mill on Philosophy and Education*, London, 1973. Cf. A. Bain, *James Mill, A Biography*, London, 1882; L. Nesbitt, *Benthamite Reviewing, The First Twelve Years of the Westminster Review*, New York, 1934; F.E. Mineka, *The Dissidence of Dissent, The Monthly Repository, 1806-1838*, Durham, N.C., 1944; B. Mazlish, *James and John Stuart Mill, Father and Son in the Nineteenth Century*, New York, 1975.
2. See James Mill, *The History of British India*, London, 1858 (5th edn. with notes and continuation by H.H. Wilson) 8 vols. The sequel uses the above edition in all references to this work, the title of which will be hereafter abbreviated as *History*. In the editor's preface to this work, and again in his meticulous annotations to the text, Wilson (who was the professor of Sanskrit at Oxford in the thirties of the last century, and subsequently librarian to the British East India Company) focused some attention on the limitations of Mill's judgments, going so far as to balance them in extreme instances with corrective comments. Even so, he had no misgivings as to the deter-

minative impact this work had had on British perceptions of India and its civilization over a long period. (Cf. Editor's Preface, pp. xii-xiii) It would be pertinent to observe that it was largely on the strength of this publication that Mill secured a position at India House (the London offices of the British East India Company which until 1858 actually controlled much of India on behalf of the Crown). Once launched in a career here he soon came to play a notable role in Indian affairs; and since his son—the celebrated John Stuart Mill—followed him in the same career, utilitarian influences on and connections with India indeed tended to continue even after the elder Mill. Cf. D. Forbes, "James Mill and India", *Cambridge Journal*, vol. 5, 1951; J. Hamburger, "The Writings of John Stuart Mill and his father James Mill in the Archives of the India Office", *American Philosophical Society Yearbook* 1957 (Report on research); Eric Stokes, *The English Utilitarians and India*, Oxford, 1959; George D. Bearce, *British Attitudes Toward India, 1784-1858*, Oxford, 1961; Abraham L. Harris, "J.S. Mill: Servant of the East India Company", *Canadian Journal of Economics and Political Science*, vol. 30, 1964; G. Sirkin & N.R. Sirkin, "John Stuart Mill and Disutilitarianism in Indian Education", *Journal of General Education*, vol. 24, 1973; S. V. Pradhan, "Mill and India: A Reappraisal", *Dalhousie Review*, vol. 56, 1976.

3. For Mill's own views on the approaches he adopted in this connection see the "Preface of the Author" in the *History*. It is noteworthy that India was referred to here as "that great scene of British action" (p.xv). More relevant to our inquiry is the fact that Mill did not seek to approach Hinduism from an ordinary historical angle; on the contrary it was "all that is interesting to the politician and the philosopher" that he claimed to present in the course of his discussion of that "extensive and complicated" subject. (p. 229) Cf. J. H. Burns, "The Light of Reason: Philosophical History in the Two Mills", (in *James and John Stuart Mill—Papers of the Centenary Conference*, ed. by John M. Robson and Michael Laine, Toronto & Buffalo, 1976). This paper will be hereafter cited as "Philosophical History in the Two

Mills", and the book as *Mill Conference Papers*.

4. It should be observed that appointees to the higher grades in the Company's civil and military establishment in India usually took their intellectual bearings, so to say, from the information provided in the *History*, which also remained a part of the required reading for candidates sitting the Indian civil service examination, once the Crown took over the Company in 1858. Another aspect of this work's significance (especially as viewed from a partisan philosophical angle) can be gathered from John Stuart Mill's assessments of it. In *Auguste Comte and Positivism*, for example, the latter hailed the author of the *History* as the one "who first threw the light of reason on Hindoo society". *Collected Works of John Stuart Mill* (CW), Toronto, 1969, vol. X, p. 320. In his *Autobiography*, the younger Mill went further and affirmed: "The number of new ideas which I received from this remarkable book, and the impulse and stimulus as well as guidance given to my thoughts by its criticism and disquisitions on society and civilization in the Hindoo part, on institutions and acts of government in the English part, made my early familiarity with it eminently useful to my subsequent progress. And though I can perceive deficiencies in it now as compared with a perfect standard, I still think it, if not the most, one of the most instructive histories ever written, and one of the books from which most benefit may be derived by a mind in the course of making up its opinions". CW, vol. I.1, pp. 27-29.
5. It is interesting to observe, however, that professing to approach his subject from what appears to be a philosophical viewpoint, Mill argued that "a residence in India, or a knowledge of the languages of India" was not indispensable for his purposes. *History*, Preface, p. xii. "The mental habits which are acquired in mere observing, and in the acquisition of languages," he insisted, "are almost as different as any habits can be, from the powers of combination, discrimination, classification, judgement, comparison, weighing, inferring, inducting, philosophizing in short: which are the powers of most importance for extracting the precious

ore from a great mine of rude historical materials". (ibid. p. xxiii).

6. See Max Muller, *What Can India Teach Us?*, London, 1883, p. 42. Max Muller was of the view that even the "antidote" supplied by Wilson's notes to the text of the *History* was of little avail against the "poison" of Mill's opinions. As already hinted, Wilson himself expatiated on the evil consequences of this work in his editorial preface to it (ibid. pp. xii-xiii), noting in particular that it has fostered attitudes of disdain towards Indians among British officials involved in Indian affairs, thereby destroying "all sympathy between the rulers and the ruled". He referred pointedly that "a harsh and liberal spirit which has of late years prevailed in the conduct and councils of the rising service in India, which owes its origin to impressions imbibed in early in life from the *History* of Mr. Mill". It should be remembered, then, that in Mill's *History* we confront an epochal work which during a crucial period had indeed exerted a determinative influence on the moulding of Western opinion on an Eastern land and its culture. The fact that that influence was notoriously negative must not, I believe, deter present-day scholars from probing into the *History* in order to gain a retrospective understanding of the sources and the background of the judgements Mill so confidently delivered there about India's achievements in the sphere of religion and thought in particular. Since there is some evidence that the general prejudice against this work has even extended to research on it (cf. V. G. Kierhan, *The Lords of Human Kind, European Attitudes to the Outside World*, Penguin Books, 1972, Preface, pp. xix-xx), it would be perhaps useful to anticipate our conclusions in some particulars and observe here that one of the fruits of the present endeavour is of considerable significance; and this, to be sure, is the apprehension that cross-cultural perception in its inchoate phases not only lacked objectivity, but was also deeply coloured by the application of paradigms, models and interpretative notions available "intraculturally"—that is to say, within a particular culture itself.
7. Cf. G. P. Gooch, *History and Historians in the Nineteenth Century*, London, 1920.
8. See J. H. Burns, "Philosophical History in the Two Mills", p. 20.
9. *History*, vol. 1, chap. VI (pp. 228-302). Since this chapter is the primary focus of our inquiry, in subsequent references to it the relevant page numbers alone will be given, without identifying the work's volume. Readers should therefore note that unless stated otherwise, such references are to *History*, vol. I.
10. Our actual discussion in this article begins with a critical account of Mill's thinking on Hinduism, then passes on to a consideration of its basis (that is to say its apparent source of inspiration), and finally reviews the overall significance of this East-West encounter which has been consigned to oblivion through much of the present century.
11. Mill referred frequently to translations of the *Manudharmasastra* ("Institutes of Menu"), Hindu *Purāṇa* texts and the *Bhāgavad Gītā*; however, it is significant that he made comparatively little use of the *Vedas* and the *Upaniṣads*, writings crucial to a truly philosophical study of Hinduism. Indicative of the state of British awareness of Hinduism current in the early 19th century is the fact that Mill's knowledge of the *Upaniṣads* ("Oupnekhat") was apparently derived from a Latin version prepared from a Persian translation of them! (Cf. *History*, p. 255, n. 2) It is instructive to note that the primary source most often cited by Mill was the law books of Manu. Of course, this is not the best work to turn to in order to gain a philosophical understanding of Hinduism. But for aught we know, it might have proved especially attractive to the social philosopher in Mill. The secondary writings used by Mill were considerable both in number and variety, though when viewed from a modern standpoint they are almost totally obsolete. It would be in place to mention at this early stage of our inquiry that there were several general shortcomings in his approaches which, predictably enough, impinged on his interpretations at practically every level. For one thing, he showed little appreciation of the "evolutionary" element in Hinduism—the existence of various phases in its development through the centuries. Moreover, he failed to come to grips with the parameters of the syncretistic features that are associated with this religion. Indeed,

in his estimate of Hinduism (to quote Wilson) "the doctrines of various periods and of opposing sects have been forced into one time and one system". (ibid. p. 303, note) Finally, there was hardly any recognition of the fact that reason and logic as Mill understood them were not the exclusive criteria which underpinned Hindu thinking on religion: on the other hand, the true import of symbolism and the highly specific forms of allegorical and analogical thinking that enter so prominently into Indian religious thinking likewise eluded his grasp.

12. In fact Mill sought to brush aside the sympathetic interpretations of Hindu beliefs presented by such commentators on the subject as the Bengali savant Rammohan Roy and the British pioneer of Sanskrit studies, Sir William Jones. Mill actually confessed to a desire to "controvert" those who wrote under James' influence. See ibid. pp. 292, 263, n. 1.
13. I will dwell more amply on this matter subsequently, and also identify the relevant literature.
14. The very language of Mill's discussion (so frequently interlarded with epithets like "rude", "superstitious", "mean", "ignorant", "gross", "grovelling" and the like) certainly sounds offensive in modern ears; many a serious student of religion might be tempted to turn away from it altogether, charging that even the elementary *politesse* that ought to inform academic investigation is apparently lacking here. Yet it behoves the comparativist and the historian of comparative thought to resist this temptation and examine Mill's thinking on Hinduism in a spirit of clinical detachment. One must remember that a pejorative phraseology frequently accompanied sceptical analyses of religion in the 18th century, and Mill, I think, derived much inspiration from them. Such a phraseology was sometimes very evident in Hume and Voltaire (to whom Mill, notably enough, appealed occasionally to validate his own estimate of Hinduism). Indeed, the idiom and the style of this estimate reveals many resemblances to the exposition in Hume's *The Natural History of Religion* (1757), where all religions were decried in one way or another as irrational superstitions. The stock epithets referred to above are the common coin of Hume's exposition; and as I shall show below

in detail, Mill seems to have followed some of its arguments as well.

15. In what follows I will for the most part paraphrase Mill's essential views and refer the interested reader to the relevant contexts. Given the language in which he sometimes couched his views this, I think, is an understandable procedure.
16. See *History*, p. 229. Mill underscored religion's immense influence over every aspect of Indian life in unmistakable terms. He said: "Everything in Hindustan was transacted by the Deity. The laws were promulgated, the people were classified, the government was established by the Divine Being. The astonishing exploits of the Divinity were endless in that sacred land. For every stage of life from cradle to grave; for every hour of the day; for every function of nature; for every social transaction, God prescribed a number of religious observances. And meditation upon his incomprehensible attributes, as it was by far the most difficult of human operations, so was it that glorious occupation which alone prepared the intense votary for the participation of the Divine nature". (ibid.)
17. Ibid. p. 268.
18. Ibid. p. 241. Mill also argued, however, that the provinces of these divinities are not strictly separated. See ibid. p. 242. It was, moreover, his view that "whenever, indeed, we seek to ascertain the definite and precise ideas of the Hindu religion, the subject eludes our grasp. All is loose, vague, wavering, obscure, and inconsistent. Their expressions point at one time to one meaning, and another time to another meaning". (ibid.) When one overlooks (as Mill indeed did) the sectarian character of the viewpoints that are often brought to bear in Hindu writings and sets out instead to treat them as the products of a strictly unitary system, the ideas and beliefs associated with this religion do sometimes appear discrepant. However, those who practise Hinduism (or for that matter study it carefully) rarely do so. But the extreme position Mill adopts here, I think, is largely conditioned by Hume's analysis of the nature of mankind's early religious perceptions. In fact Mill referred to one of Hume's concluding reflections in *The Natural History of Religion* immediately after his above

observation. I shall dwell more amply on the Mill-Hume parallelisms that come to light in our text as a whole later in this article.

19. *History*, p. 242.
20. *Ibid.* p. 243.
21. *Ibid.* p. 243 ff. In elaborating on the individual *avatārs* Mill referred to the Buddha, but he failed to fully appreciate Buddhism's distinctiveness as a religio-philosophical system. Indeed, he was entirely in the dark about Buddhism's origins (cf. pp. 250-251). It would be relevant to mention that Mill showed no awareness of Jainism. All in all, he viewed India as home to a single indigenous religious tradition, Hinduism.
22. *Ibid.* p. 257 cf. 265 As will be evident shortly, this again is a notable Humean position on religious thinking in early societies.
23. See *ibid.* p. 269 cf. p. 259. Mill also sought to link Hinduism's three great divinities to the sun. He said: "Brahma, Vishnu and Siva were therefore the heat, light and the flame of the sun; and it follows as a very clear deduction, that Brahme (sic), whose powers were showered forth in the characters of those three gods was the sun himself". (p. 269) Interestingly enough, Mill saw here a link between the beliefs of India and the world beyond: he capped these conclusions with the claim that the "gods of Greece, Italy and India are the same". (*ibid.*) Perhaps more than anywhere else Mill displays here his characteristic inability to penetrate the meaning behind the symbolism which plays so important a role in the articulation of Hindu beliefs. True, both the *Vedas* and the *Upaniṣads* sometimes refer to the sun as the highest reality; statements like "we have attained the sun" (*suriyam āganma*) and "sun is Brahma" (*adityo brahmēti*) occur in these texts. (cf. *Chāndogya Upaniṣad*, III: 17,7; 19,1) But both believers and scholars alike usually give them a symbolic significance, and take the sun in these contexts to stand for the source of life, light and power.
24. *History*, p. 283.
25. *Ibid.* pp. 286-287. "Of all the phenomena of human nature", he said, "none appears at first view more extraordinary than the self-inflicted torments of the holy saints of Hindustan". (p. 284) Mill provided some graphic details to illustrate his point; but to his sceptical mind the exercises of yogis and meditators were just mortifications wrought by deluded fervour and piety.
26. Mill mentioned that Hindus hold the mind to be characterised by "three qualities of goodness, passion and darkness". (*ibid.* pp. 299-300) However, he sought to link this theory of the *guṇas* exclusively to the Hindu view of rebirth, overlooking its explicative import as a meta-psychological generalization. It is useful to observe here that though they represent an aspect of Hindu religious thinking which reflects a notable degree of philosophical originality, the *Vedānta* doctrines, somewhat curiously, were dealt with by Mill in the course of his discussion on the "Literature of the Hindus". (*History*, vol. II, chap. IX, p. 56ff.) In his garbled account of these doctrines *māyā* was at one point virtually characterized as sleep. As he put it, "the fancy of 'maia' is only a part of the absorption of all things in God", which was but "a natural part of the adulation towards the deity, in which the Hindu theology mainly consists". (*ibid.* 57-58) Mill was emphatic here in discounting the possibility of linking Vedāntic ideas with some of the positions projected by the philosophical systems of Berkeley and Hume, though this, significantly, is something that Sir William Jones had broached. (*ibid.* pp. 56, 59-60).
27. *History*, p. 296.
28. *Ibid.* p. 297. Mill went further and rashly characterized the concern for non-human sentient life as evidenced in Hinduism and elsewhere as a mere superstition. (*ibid.*) It is interesting to observe that Bentham and John Stuart Mill, if anything, were of a decidedly different opinion on this score. In *An Introduction to the Principles of Morals and Legislation* (see, *The Works of Jeremy Bentham*, ed. by J. Bowring, Edinburgh, 1843, vol. 1, pp. 142-143 note), the former deplored the fact that "on account of their interests having been neglected by the insensitivity of ancient jurists", animals indeed "stand degraded to the class of things" in the West. But he went to some lengths in pointing out that they had rights; the treatment accorded to animals, he insisted, was a matter of ethical concern. And, significantly, it was with a hint of admiration that he mentioned in this connection that under the Hindu religion

the interests of the "rest of the animal creation seems to have met with some attention". Bentham's thinking here was strongly defended by John Stuart Mill (see, "Whewell on Moral Philosophy", *Essays on Ethics, Religion and Society*, CW vol. X, p. 185ff.) who discerned in this context "the noble anticipation" of a "better morality". It would be useful to add that the Indian ideal of *ahimsā* (contrary to what James Mill seems to have thought) does not rest on a taboo like prohibition against taking life. As is evident from a Hindu work which the latter also knew, namely, the *Hitopadesa* (chap. 1, Fable 1, where it is emphasized, among other things, that as life is dear to oneself, so it is to others), this ideal was actually pivoted on the perception that the feelings and emotions of lower creatures are allied to those of human beings. Anyone conversant with modern thinking might fairly characterize what is invoked here to be in essence the principle of psychological continuity—and, to be sure, much can be said for it from a philosophical as well as a psychological standpoint. Cf. Gareth B. Matthews, "Animals and the Unity of Psychology", *Philosophy*, vol. 53 (1978).

29. *History*, p. 299.

30. *Ibid.* Mill was inclined to see the origins of the notion of rebirth in man's experience of change in nature, especially the seasonal birth and death of plant life. Needless to say, the positions he adopts on this issue too are open to question; besides, other 19th century philosophers tended to project radically different views on it. Schopenhauer in particular sought to regard rebirth in a notably positive light in his *Die Welt als Wille und Vorstellung* (see English trans. of this 1818 work by R.B. Haldane and J. Kemp, London: Routledge & Kegan Paul, 1883, vol. 3, p. 299 ff.). And it is well to remember that as Patrick Gardiner (*Schopenhauer*, Harmondsworth: Penguin Books, 1963, p. 293) has indicated, "Schopenhauer's favourable references to metempsychosis represent, indeed, just one illustration of his attachment to and deep respect for Indian religions in general". Moreover, one can hardly believe that Mill's thinking here would have met with much acceptance from his own son and disciple. For in his posthumous essay "Theism" (CW vol. X,

pp. 461ff.) John Stuart Mill argued against common scepticism which invoked logic and science to exclude the possibility of survival.

31. *History*, p. 301.

32. As will be shown shortly this latter argument in fact echoes a notable stand in Hume's moral philosophy. In any event, Mill's failure to appreciate the conceptual background of the Hindu belief in the moral agency of *karman* or the philosophical vistas it opens to the reflective mind indeed become all the more striking when one considers T.H. Huxley's perceptive comments on the subject as set forth in his famous Romanes Lecture of 1893, *Evolution and Ethics* (London: Pilot Press, 1947, p. 69). According to the above belief, Huxley observed, "every sentient being is reaping as it has sown; if not in this life, then in one or other of the infinite series of antecedent existences of which it is the latest term. The present distribution of good and evil is, therefore, the algebraical sum of accumulated positive and negative deserts; or rather, it depends on the floating balance of the account". Huxley was not fully persuaded by this justification of good and evil as it affects individual life; yet he noted that it is "not less plausible than others", adding, significantly, that "none but very hasty thinkers will reject it on the ground of inherent absurdity". In his further remarks on *karman* (*ibid.* p. 70) Huxley in fact linked the latter to the biological theory of the "hereditary transmission of acquired characters". This Darwinian thinker was of course not prepared to vouch for the accuracy of the theory in question. Nevertheless, with a notable display of cross-cultural understanding he concluded: "Indian philosophy, however, did not admit of any doubt on this subject: the belief in the influence of conditions, notably self-discipline, on the *karma* was not merely a necessary postulate of its theory of retribution, but it presented the only way of escape from the endless round of transmigrations". (*ibid.*) It would be relevant to mention that Huxley's view of the last named notion itself was again reflective of a level of discernment which Mill for one did not bring to bear in his own comments on this observed above. "Like the doctrine of evolution itself", Huxley affirmed, "that of transmigration has its roots in the world of reality; and

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- it may claim such support as the great argument from analogy is capable of supplying". (ibid. p. 69)
33. It is in a sense ironical that though Mill saw nothing to learn from Eastern thinking as represented in Hinduism, it is, however, on the basis of the perspectives provided by another Eastern system—Manichaeism—that this Western sceptic seems to have chosen to define one aspect of his own religious outlook. For in his *Autobiography* (CW I, p. 43) John Stuart Mill wrote that his father "found it impossible to believe that a world so full of evil was the work of an Author combining infinite power with perfect goodness and righteousness. His intellect spurned the subtleties by which men attempt to blind themselves to this open contradiction. The Sabaeen, or Manichaean theory of a Good and an Evil Principle, struggling against each other for the government of the universe, he would not have condemned; and I have heard him express surprise, that no one revived it in our time". In his "Utility of Religion" the younger Mill himself broached the dualism admitted in Manichaeism as one possible way of accounting for the evils of the world. See *Essays on Ethics Religion and Society*, CW X, p. 425.
 34. This procedure has been variously applied (or even explicitly invoked) in several recent studies of both Hinduism and Buddhism. Cf. Steven Collins, *Selfless Persons: Thought and Imagery in Theravāda Buddhism*, Cambridge, 1982; W.D. O'Flaherty, *Asceticism and Eroticism in the Mythology of Siva*, London, 1973; M.E. Spiro, *Buddhism and Society, A Great Tradition and Its Burmese Vicissitudes*, New York, 1970. Some of these writers have made a strong case for it, sometimes representing the integrated consideration of the theoretical and practical aspects of religion as an *avant garde* approach of scholarly investigation, one hardly recognized until recently. However, it is possible to say that the methodological insights involved here were in some sense anticipated and applied by Mill: in his early 19th century estimate of Hinduism Mill seems to have sought to take into account both the doctrines and the practices associated with this religion, although he was far removed from the Indian scene (and refused to even acknowledge the desirability of personally acquainting himself with it after the manner of modern "field workers").
 35. Mill argued with characteristic exaggeration that among the Hindus "it is one of the grandest achievements of piety for individuals to sacrifice themselves in honour of their gods." (*History*, p. 288) He cited several examples, the most notable being the immolations associated the parade of the chariot bearing Jagannāth (a sectarian representation of Lord Kṛṣṇa). Contemporary Western accounts of this practice helped provide the English language with the figurative expression, "Juggernaut". Mill also referred to the nefarious custom of widow burning (*sati*), which the British government in India suppressed subsequently.
 36. Mill complained queamishly about the eroticism reflected in certain images, and maintained that their worship "cannot be regarded as favourable to chastity". (ibid. p. 294).
 37. Cf. ibid. pp. 242, 280-281 (note). The former reference was to *The Natural History of Religion*; the latter was to Hume's more famous *A Treatise of Human Nature*.
 38. The references to this work given below are to its text as edited by H.E. Root (London, 1956); the title will be hereafter abbreviated as *Natural History*. Some details relating to the background to this piece of writing are examined in E.C. Mossner, "Hume's Four Dissertations: A Essay in Biography and Bibliography", *Modern Philosophy*, vol. 48, 1950-51. Studies which focus specifically on Hume's thinking here are few; in addition to Root's introduction (in the above edition of the work), the following are useful: A. Thomsen, "David Hume's Natural History of Religion", *The Monist*, vol. 19, 1909; J. O'Higgins, "Hume and the Deists: A Contrast in Religious Approaches", *Journal of Theological Studies*, vol. 22, 1971; M. David, "Histoire des religions et philosophie au XVIII ieme siecle: le President de Brossers, David Hume et Diderot", *Revue Philosophique*, Tome 99, 1974. Cf. J. Noxon, *Hume's Philosophical Development—A Study of his Methods*, Oxford, 1973; D.W. Livingston & J.T. King, eds. *Hume: A Revaluation*, New York, 1976. It might be in place to mention here that while

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discussing James Mill's character and opinions in his *Autobiography* (CW I, p. 43) John Stuart Mill tried to make out, among other things, (cf. note 33, preceding) that the elder Mill's religious thinking was very much in the spirit of Lucretius (who, incidentally, is one of the many sceptical authors of the ancient world cited by Hume himself). In any event, some of John Stuart Mill's elaborations on the grounds of his father's "aversion to religion" read almost like a summary of Hume's conclusions in the *Natural History*. For he noted that James Mill had regarded religion "with feeling due not to a mere mental delusion, but to a great moral evil. He looked upon it as the greatest enemy of morality: first, by setting up fictitious excellencies,—belief in creeds, devotional feelings, and ceremonies, not connected with the good of mankind,—and causing these to be accepted as substitutes for genuine virtues; but above all, by radically vitiating the standard of morals; making it consist in doing the will of a being, on whom it lavishes indeed all the phrases of adulation, but whom in sober truth it depicts as eminently hateful." It is worth adding that the discussion in the *Autobiography* at this point (CW I, *ibid*) reveals James Mill's specific hostility to Christianity as well, thus reinforcing our contention that the antipathy to Hinduism evident in the *History* is best seen as a part of sceptically inclined thinker's negative perception of all manifestations of religion (which of course received sanction and support from the reductive analyses of Hume).

39. *Natural History*, p. 23. Cf. p. 26: "If we would, therefore, indulge our curiosity, in enquiring concerning the origin of religion, we must turn our thoughts towards polytheism, the primitive religion of uninstructed mankind".
40. The question whether these principles are sound or justified is not something that need concern us here. However, it is important to remember that Hume's espousal of them served to undermine the claims of 18th century deists (who indeed insisted that mankind's original religious perceptions were monotheistic in orientation). Cf. L.W. Beck, *Six Secular Philosophers*, New York, 1960, p. 56; B.A.O. Willaims, "Hume on Religion" (in *David*

Hume, A Symposium, ed. by D.F. Pears, London, 1966), p. 81.

41. See *History*, pp. 236, 277 cf. p. 272.
42. *Ibid.* pp. 229-230.
43. *Natural History*, p. 24, Cf. p. 47: "The vulgar, that is, indeed all mankind, a few excepted, being ignorant and uninstructed, never elevate their contemplation to the heavens, or penetrate by their disquisitions into the secret structure of vegetable or animal bodies; so far as to discover a supreme mind or original providence, which bestowed order on every part of nature. They consider these admirable works in a more confined and selfish view; and finding their own happiness and misery to depend on the secret influence and unforeseen concurrence of external objects, they regard, with perpetual attention, the *unknown causes*, which govern all these natural events, and distribute pleasure and pain, good and ill, by their powerful, but silent, operation".
44. *Ibid.* p. 29.
45. *Ibid.* Cf. *ibid.* p. 40: "These then are the general principles of polytheism, founded in human nature, and little or nothing dependent on caprice and accident. As the *causes*, which bestow happiness or misery, are, in general, very little known and very uncertain, our anxious concern endeavours to attain a determinate idea of them; and finds no better expedient than to represent them as intelligent voluntary agents, like ourselves, only somewhat superior in power and wisdom". Or again p. 41: Almost all idolators, of whatever age or country, concur in these general principles and conceptions; and even the particular characters and provinces, which they assign to their deities are not extremely different. The Greek and Roman travellers and conquerors, without much difficulty, found their own deities everywhere. . . . The goddess Hertha of our Saxon ancestors seems to be no other, according to Tacitus, than the *Mater Tellus*, of the Romans; and his conjecture was evidently just".
46. *History*, p. 230.
47. *Ibid.* pp. 230-231. Cf. *Natural History*, pp. 42, 43. Here, Hume maintained that though, to begin with, "men admit the existence of several limited deities, yet there is some one God, whom, in a particular manner they make the

object of their worship and adoration". It was his considered view that only just such a "limited deity" would finally come to be represented as the "sovereign maker and modifier of the universe". Among Hume's examples was a polemically striking one: "the God of Abraham, Isaac and Jacob"; he said, "became the supreme deity or Jehovah of the Jews". (p. 44).

48. Ibid. sec. VI.

49. Ibid. p. 43. Hume referred in this connection to the "praise", "flattery", "eulogy", "exaggeration", "encomiums" and "affected ravishment and devotion" through which believers seek to ingratiate themselves to their preferred deity. However, he emphasized that their professions in this regard were "mainly verbal", for they were in his view "incapable of conceiving those sublime qualities, which they seemingly attribute to the Deity". (p. 45).

50. *History*, p. 235.

51. Ibid. pp. 235-256.

52. It is interesting to observe that due to his apparent failure to appreciate the "basis" of Mill's thinking in this context, Wilson proceeded to criticize the latter saying: "In this theory of Mr. Mill's, there is a palpable fallacy, for it involves the impossible supposition, that words are devised not only to express ideas that do not exist, but to express the very contrary of the ideas that the mind conceives. This is utterly contradicted by every theory of language yet contrived: we must take the sign as indicative of the thing signified, or speech would be of no more use in the interchange of thought, than the inarticulate ejaculations of the bird or brute. It is very clear, however, where Mr. Mill errs, he has lost sight of the progress of opinion, and confounded different states of social feeling. It is possible, that the loftiest epithets of Divine power, and benignity, and glory, may have lost some of their force by frequent use, and they may be directed to objects to which they cannot in truth appertain. When the terms were first employed, however, they expressed, no doubt, the ideas they were invented to express; and the Hindu priests, poets and philosophers, by whom they were originally applied, attempted by them to convey

the notions of the Divinity." Ibid. pp. 235-236 (note 2). Plausible or not, the positions taken in the final part of this argument, it should be pointed out, certainly have a deistic ring, and would not pass muster within a Humean framework where anti-deistic biases predominate. Indeed, Hume asked rhetorically: "Shall we assert, that, in more ancient times, before the knowledge of letters, or the discovery of any art or science, men entertained the principles of pure theism?" The idea that people somehow "fell into error" in course of time or otherwise lost a pristine knowledge of things divine, formerly held, never appealed to Hume. For he was persuaded that "the first invention and proof of any doctrine is much more difficult than the supporting and retaining of it." (*Natural History*, pp. 23, 25).

53. *History*, p. 237. Needless to say, the motley array of examples that he adduced in this connection are not likely to carry much weight with the modern reader.

54. Ibid. p. 238.

55. See ibid. pp. 235-241 for details regarding Mill's thinking on this matter. The rest of the citations in this paragraph are taken from the above context.

56. See *Nature History* p. 61; *History*, pp. 229, 232, 242, 262-63, cf. 268.

57. *Natural History*, pp. 27, 28; *History*, pp. 238, 239. It can be fairly argued that the linkage of the origins of religion with fear (a notable feature in Hume's sceptical critique of religion) is founded on a superficial, or at least a very contestable analysis: the emotion that comes to the fore even in the earliest expressions of religiosity is often not raw fear, but an inchoate form of numinous awe. The hymns of the Rg Vedic Aryans brings this out clearly, though, writing apparently under the influence of Hume, Mill failed to recognize it.

58. *Natural History*, sec. V (p. 38 ff.) Hume saw in this last process a "reconciliation of opposite" inclinations—"men's strong propensity to believe in invisible, intelligent power in nature" on the one side, and their equally strong propensity "to rest their attention on sensible visible objects". (p. 38).

59. Cf. ibid. p. 39: "Most of the divinities of the

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- ancient world are supposed to have once been men, and to have been beholden for their *apotheosis* to the admiration and affection of the people. The real history of their adventures, corrupted by tradition, and elevated by the marvellous, became a plentiful source of fable; especially in passing through the hands of poets, allegorists, and priests, who successfully improved upon the wonder and astonishment of the ignorant multitude".
60. *History*, p. 272. Mill claimed to see evidences of this process in the *Purāṇas*.
 61. Cf. *Natural History*, p. 38ff.
 62. *History*, pp. 272, 274. In an apparent attempt to substantiate his argument Mill noted that the principal Hindu divinities are identified or equated with space, time and matter. Cf. p. 273.
 63. *Natural History*, sec. XIV, "Bad Influence of Popular Religion on Morality", p. 270 ff. Hume condemned here the ceremonies and observances associated with all religions as mere superstitions. Cf. Hume's *Dialogues Concerning Natural Religion*, (Part XII): "But even though superstition or enthusiasm should not put itself in direct opposition to morality, the very diverting of the attention, the raising up a new and frivolous species of merit, the preposterous distribution which it makes of praise and blame, must have the most pernicious consequences, and weaken extremely men's attachment to the natural motives of justice and sympathy". It should be observed that Hume's moral philosophy (as elaborated in *A Treatise of Human Nature*, Bk. III) is founded on purely this-worldly considerations like justice and utility.
 64. See *History*, p. 276ff. "On all occasions", Mill said, "ceremonies meet the attention as the pre-eminent duties of the Hindu". In contrast, the discharge of "moral duties" he insisted polemically, was "an object of comparative indifference". (pp. 276, 277) Again, like Hume, Mill disvalued the effect of other-worldly considerations in the present life. In a reference to penances, he argued that the "efficacy of punishment reserved to a subsequent life is annihilated by its remoteness". (p. 282) This is a notable emphasis in Hume's reflections on certain traits of thought as discussed in his *Treatise* (Bk. I, sec. IX). See note 38 preceding.
 65. Given the stress Mill placed on comparison (not to mention other shared characteristics like the copious use of data drawn from the ancient world and, moreover, the presentation of such data in lengthy footnotes) one might perhaps argue that even the very *genre* of his estimate of Hinduism is redolent of Hume's *Natural History*. Resemblances could be also detected in the matter of the use of sources—Mill (like Hume) appealed to classical writings frequently, and relied (all too naively) on travellers' reports.
 66. It would be useful to point out that the two major pitfalls which attend the comparative endeavour are hasty identification and rash differentiation. Mill (like Hume) lumped together an astounding variety of belief systems, often without recognizing that overt similarities are not necessarily accompanied by meaningful inner correspondences. Mill's equation of the *ahimsā* precept of the Hindus with taboo like prohibitions against killing animals evident in early societies outside India is, I think, a striking case in point, as will be seen in the sequel. While the failure to sensitively distinguish the "homologues" from the "analogues" manifesting in the various belief contexts brought together for comparison is one shortcoming in Mill's approaches as a comparativist, it must be noted that he also indulges in rash differentiation. Indeed, his entire estimate of Hinduism is predicated on the tendentious view that Hindi religious thinking at practically all levels was devoid of genuine philosophical characteristics such as would have issued from mature, rational reflection. Though there are present-day scholars of Indian religion too who have described the beliefs of the early Aryans in rather unflattering terms, (cf. A.L. Basham, *History and Doctrines of the Ājivikas*, Delhi, 1981, pp. xi, 4), it is, needless to say, patently impossible to separate Hinduism as a system from philosophical habits of thought.
 67. The comparisons which Mill undertook are historically as well as methodologically significant. Because of his standing as a Western thinker writing early in the 19th century, these comparisons are historically noteworthy. They serve to remind us in particular that Western reactions not only to Buddhism, but to Hinduism too have to be taken into

account in tracing the origins of comparative religion. Cf. Christopher Clausen, "Victorian Buddhism and the Origins of Comparative Religion", *Journal of Religion and Religions*, vol. 5 (1975). What is striking here methodologically is above all the readiness to look for common patterns and emphases in human ideas and beliefs which have diverse cultural roots. This procedure, it is worth noting, was especially vindicated by Hume's philosophy which regarded human nature to be the same everywhere—a point that Mill himself came to stress often a philosophical level later in his *Analysis of Phenomena of the Human Mind* (1829). Indeed, in his *Treatise* (Bk. I, Introduction) Hume referred to a "science of human nature", and actually recommended that its principles should be brought to light through "a cautious observation of human life". It is, I think, mainly because of the implicit trust he placed in Humean approaches that Mill made so extensive a use of the comparative method to drive home his preferred viewpoints regarding religion manifesting itself in the Hindu context.

68. *History*, p. 231.

69. *Ibid.* p. 236.

70. *Ibid.* p. 280.

71. *Ibid.* p. 263. Projecting "literalist" leanings, Mill did not react favourably to the attempts made to interpret Hindu legends in an allegorical sense (though there are ample grounds for doing so). Basing himself upon Gibbon's harsh judgement of classical religion (in the latter's *History of the Decline and Fall of the Roman Empire*), Mill disputed the propriety of seeking a deeper meaning in the mythical stories associated with Hinduism. (p. 264) This, needless to say, was a sceptic's partisan verdict. It is worth noting that Mill always used the words "myth" and "mythology" in a characteristically pejorative sense. It never occurred to him that on a deeper view myths can be said to enshrine truths lost to the everyday world, or that the mythical often represents a special way of perceiving which is of particular significance in religion. Cf. W.D.O. Flaherty, *Dreams, Illusions and Other Realities*. Chicago, 1984.

72. *History*, p. 297. It is, however, doubtful whether *ahimsā*, in the characteristically Hindu sense

was really emphasized anywhere outside India's cultural borders.

73. *Ibid.* pp. 258-259. For further comparisons pursued in a similar vein see pp. 272-273.

74. *Ibid.* p. 237.

75. *Ibid.* pp. 240, 284 (notes).

76. *Ibid.* pp. 232, 264; cf. vol. II, p. 264. And he went so far as to advance the (unsupportable) claim that the interpretations given to ancient Hindu texts (and even the language of interpretation) had improved under Islamic influence. (p. 264) Though Mill was critical of Islam too, he showed an evident partiality for Islam over Hinduism—a partiality which, strikingly enough, went beyond beliefs to embrace the achievements of the two civilizations. Cf. *ibid.* vol. II, Chap. V, "A Comparison of the State of Civilization among the Mohammedan Conquerors of India with the State of Civilization among the Hindus". Mill's biases come to light vividly here; and it is worth mentioning that he traced Islam's strength *vis à vis* Hinduism (that is its "rationality" and also "simplicity") finally to the former religion's association with Judaism and Christianity. A less prominent factor in the utilitarian philosopher's background might be perhaps usefully recalled here to explain these predilections for the Judeo-Christian tradition: as a youth Mill, to be sure, was educated at Edinburgh for the ministry, and even tried to be a preacher before moving to London to turn to a career in writing.

77. Or more precisely, important factors that seem to have influenced the pattern of Mill's thinking in the present context.

78. Mill's perceptions of Hinduism, I think, were by and large mistaken save in one obvious, yet important particular: he was of course right when he held that in this religion one encounters an immensely complex belief system. It should be remembered that a utilitarian modernist's concern for reform was perhaps never far from Mill's mind when he undertook his harshly insensitive survey of the Indian scene as a whole; hence the present-day student of Hinduism might take a cue from Mill's sceptical-rationalist critique at many levels, and explore the need to "demythologize" some of its traditional teachings—in other words

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search for the *kerygma* behind the myths *a la* Bultmann (even though one must not succumb to Mill's rather crude prejudice against the mythical or mythology). In any event, the above, I suspect, is the only useful insight (if one may call it such) that can be gained from Mill's estimate of Hinduism *per se*.

79. "Philosophical History in the Two Mills", p. 14.
80. *History*, p. vii (Editor's Preface).
81. Of course, one cannot say that the general attitudes Mill adopted towards religion and the religious in the present context are out of tune with Benthamite thinking on these matters. For this thinking (especially as reflected in one notable source, *Analysis of the Influence of Natural Religion on the Temporal Happiness of Mankind*, a book which George Grote compiled from Bentham's manuscript notes, and brought out under the pseudonym of Philip Beauchamp) was also sceptical, critical and withal projected a diminished regard for religion. However, since this publication appeared in 1822 (several years after the printing of the *History*), its opinions cannot be viewed as an influence on James Mill, although they did have an impact on his son, John Stuart Mill. Cf. *Autobiography*, vol. 1, p. 73. As will be seen shortly, there are other grounds for de-emphasizing the role of Bentham's influences of Mill's thinking in the *History*.
82. Cf. John M. Robson: "In James Mill, as been often indicated, the Lockean and Helvetian strains are strongly evident, as well as Hartleyan. Add the Benthamite emphasis on the utility of selfishness, and the picture is approaching completeness". "Rational Animals and Others", *Mill Centenary Papers*, p. 145. Our thesis that Mill took over and applied much of the reasoning in the *Natural History* in clarifying the nature and the roots of the Hindu religion does not preclude the fact that Hume's religious thinking in turn had succumbed to certain traceable influences, and, more important, that Mill could have come into contact with these sceptical sources directly. (Besides the ancient writers, the most notable influences on Hume's religious thinking were Shaftesbury, Trenchard, Fontenelle and Bayle. Cf. Frank E. Manuel, *The Eighteenth Century Confronts the Gods*, New York, 1962, p. 168ff.; Peter Jones, *Hume's Sentiments, Their Ciceronian and French Contexts*, Edinburgh, 1982, p. 80ff.) However, as will be argued below, one cannot overlook finally the parallelisms established by our comparative textual analyses.
83. Cf. Alexander Bain, *James Mill, A Biography*, p. 61.
84. "Philosophical History in the Two Mills", p. 5.
85. *Ibid*.
86. See James Mill to David Ricardo, October 6, 1816, *The Works and Correspondence of David Ricardo*, ed. by P. Scraffa (Cambridge, 1952) vol. VII, p. 75. Cf. J.H. Burns, ("Philosophical History in the Two Mills", p. 11). "*The History of British India* may be something of a patchwork, but if it has a pattern, it may be expected to be a philosophical one".
87. Originally published (in Edinburgh) between 1754 and 1762, an eight volume edition of this work was brought out during its author's lifetime in 1763. The affinities in the overall approaches of these two "philosophical historians" is a larger subject beyond the scope of the present inquiry. But it might be instructive to note in passing that certain sociological proclivities and a concern for "progress" which are much in evidence in Mill's *History* can be indeed also seen in Hume's historical writings in particular. Cf. Duncan Forbes, ed. *Hume's History of Great Britain* (Pelican Books, 1974) Introduction; D.F. Norton and R.H. Popkin, eds. *David Hume: Philosophical Historian*, Indianapolis, 1965, Introduction.
88. Cf. note 67 preceding.
89. This recognition, however, was especially vitiated by the interposition of evaluative judgements revolving around such concepts as "modern", "rational" and "irrational". Mill was often mistaken in his application of these concepts, which in many ways were reflective of the attitudes engendered by the 18th century Enlightenment. Cf. Carl L. Becker, *The Heavenly City of the Eighteenth Century Philosophers*, New Haven, Conn., 1963.
90. In this connection it is worth mentioning that it is indeed a measure of both the man and

the mentality behind the author of the *History* that he saw something like a model for himself in Tacitus, who "though he was never in Germany, and was certainly not acquainted with the language of our uncultivated ancestors, wrote the excellent account of the manners

of the Germans". *History*, Preface, p. xxi.

91. "Cultural chauvinism", it must be mentioned, is a charge which Burns, for example, has levelled against Mill in a somewhat global sense. See "Philosophical History in the Two Mills", p. 18.

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MOTILAL BANARSIDASS

Delhi Varanasi Patna Bangalore Madras

The Origin and Development of Chinese Buddhism

DR. KEVIN O'NEIL

Most people would not argue with the statement that Buddhism has played a significant part in the religious life of China. What I would like to do here is take a gentle look at some of the particulars.

Buddhism Indianized Chinese life and thought. If one looks at the original religions of China, what is found are many small religious cults. These cults consisted mainly of the worship of one's ancestors, natural forces or nature, various concepts of heaven (T'ien), the efficacy of divination, and various vague notions of rewards and retributions.

On the other hand, Buddhism brought to China a hierarchy of human deities with definite forms, desires, and human passions; deities without desires but with a definite consciousness; hundreds of hells, both hot and cold, where torments become progressively worse and more terrifying; the principle of an all-pervasive force called *Karma*, as well as the belief that the phenomenal world is illusory; and the concept that life is transitory and full of sufferings and that sensual pleasures are undesirable and should be suppressed or eradicated.

Also brought to China were the Buddhist thought that an ideal life is to with-

draw from one's society and family while practicing celibacy or mendicancy; a more expanded concept of rebirth included the belief that one's ancestors could be reborn as animals; and the practice of vegetarianism.

By the T'ang dynasty, these ideas were prevalent in China. The Chinese considered India the fountain of religious truth, so many people made pilgrimages there. The Sung dynasty saw the rise of Confucian philosophy to counter the Buddhists, who were considered antisocial and individualistic.

In order to better understand the origins of Buddhism in China, let's first look at the mythical history.

THE LEGENDARY APPEARANCE OF BUDDHISM IN CHINA

Buddhism was introduced into China at the beginning of the Christian era. Emperor Ming of the latter Han dynasty (A.D. 58-75) observed in a dream a golden man with sunlight issuing from the back of his neck, fly through space and land on earth.

When he asked a court scholar the meaning of this dream, the emperor Ming was told it represented an Indian Buddha. So Ming despatched an emissary to India to bring the Buddhist teachings to China.

The emissary returned to the Lo Yang court accompanied by two Indian Buddhist monks, images of the Buddha, and sūtras. They were welcomed by the emperor and he had the White Horse Temple built to house them. This happened around A.D. 67. These monks then began to translate into Chinese a document called "The Sūtra in 42 Sections." This Sūtra is made up of selections from various sources.

A MORE FACTUAL ACCOUNT OF THE INTRODUCTION OF BUDDHISM INTO CHINA

No one actually knows when or in what manner the Chinese first encountered Buddhism. It is believed that people first saw icons or statues of a Buddha represented as a god. Maybe this was first thought to be a god of Taoism.

China already had an established non-Buddhist civilization with religious texts and time-honored traditions. The Chinese were convinced that China was the only civilized country in the world. So in this kind of cultural environment, Buddhism had to compete with many well-developed Chinese systems.

Chinese beliefs before the migration of Buddhism were:

1. **ANCESTRAL WORSHIP.** The worship of the spirit of one's ancestors was very prevalent. When a king died, he was buried with all items for comfort, including wives, servants, and soldiers.

People wanted the dead to live beyond the grave. Many feared ghosts who would return to cause trouble if they were not satisfied. People also placed food and wine in front of their houses to satisfy ancestors and ghosts whose families did not take care of them.

Many also believed in informing ancestors of current activities or problems so

that they would be assured everything was going well and would rest in peace. Some wanted ancestors to bless the living with the birth of healthy children, prosperity, harmony, and all that is good.

A page from the Book of Poetry (Shih Ching) illustrates these feelings:

He conformed to the example of his ancestors, and their spirits had no occasion for complaint. Their spirits had no occasion for dissatisfaction. His example acted on his wife and extended to his brethren, was felt by all the clans and states.

Full of harmony was he in his palace, full of reverence in the ancestral temple. Unseen by men, he still felt that he was under inspection. Unweariedly he maintained his virtue.

Though he could not prevent some great calamities, his brightness and magnanimity were without stain. Without admonition he went on in the path of goodness.

Before Buddhism entered China, the people also worshipped spirits of the earth, grain, and they also celebrated the fertility of the soil and each other.

2. **CONFUCIANISM.** In this belief system, people believed in filial piety, that one should always obey one's parents. They also believed that the individual should blame himself instead of others. Each person should be loyal to his family, ruler (who should govern like a benevolent parent), and to one's way of life, culture, or nation.

Confucianism also insisted on reciprocity so that the individual should always feel in debt and pay back all acts of kindness. It was taught that when the people no longer support a ruler, the mandate

from heaven is taken from the ruler and the government would decline.

There are three basic books of Confucianism: (a) The Great Learning, (b) The Doctrine of the Mean, and (c) The Analects.

3. TAOISM. This belief system is considered to be one founded by Lao Tzu who lived, we believe, from B.C. 604-531. The basic philosophy of Taoism is based on the way of nature and the universe. The old Taoism, which means that believes before Lao Tzu, is considered the oldest of the three major Chinese religions.

Buddhism was able to fill the holes of perception left by these three religions: ancestral worship, Confucianism, and Taoism.

I believe that Buddhism first became noticeable with the translation of various Indian Buddhist texts. It first gained popularity with the intellectuals and government officials. Then, through their orders, it became popular among the general public. There was a lot of conflict among early Chinese Buddhists and the establishment because of the practice of Buddhist celibacy and family negation in order for one to enter the Sangha or Buddhist community.

Systems like Confucianism only dealt with one's present life and how it should be kept in order for the benefit of the state, while Buddhism gave answers to a person's past, present, and future lives in a very logical way.

The decline of Buddhism in India brought many people into China to escape religious persecution. This also accounts for the quick spread of Buddhism in China. One should also keep in mind that many of these people were put to death in China for practicing foreign magic (Northern

Buddhism). Things got so bad during the later dynasties that it was a crime in China to construct Buddhist temples, images, or even practice Buddhist teachings.

The Chinese hated the fact that Buddhists built temples and monasteries because it meant that more people would enter a life of celibacy, causing ancestral lines to end. Authorities considered this social desertion. Thus, religious persecution, which was rare in Chinese history, expressed itself in the suppression of Buddhist monasteries and pressure on Chinese Buddhist monks to return to a secular life.

Early Buddhism in China depended on royal favor, as previously mentioned. This fact of life determined the ups and downs of any religious or philosophical system. The first large violent Buddhist persecution occurred around 844 under the reign of Wu-Tsung. This persecution affected not only Buddhism; Zoroastrianism was completely wiped out in China because of this persecution. One can research various religious persecutions in China on one's own if one is interested.

On the one hand, the Chinese learned Buddhist philosophy and rituals from India and Central Asian countries, to develop many sects and belief systems, while on the other hand, China transmitted the Buddhist religion and culture to countries like Korea, Japan, and Tibet.

Sectarian Buddhism was a spectacular development of the Sui and Tang dynasties. From the latter part of the 6th century until the 8th century, one can find the establishment of the following sects or schools:

(a) T'ien T'ai sect, founded by Chi-i who lived A.D. 538-597. This is called the Lotus Sūtra school.

(b) Three Treatises School, founded by Chi-Tsang who lived 549-623. This is called the Mādhyamaka tradition.

(c) Fa-hsiang and Chu-she Schools, founded by Hsuan-Tsang who lived 600-664.

(d) San-Chieh or Three Stages School, founded by Hsin Hsing who lived 541-594.

(e) Pure Land School, founded by Tao-ch-o and Shan-Tao who lived 562-645 and 613-681, respectively.

(f) Vinaya School, founded by Tao-Hsuan who lived 596-635 and Huai-su who lived 624-697.

(g) Hua-Yen or Interrelatedness School, founded by Fa-Tsang who lived 643-712.

(h) Chan or Meditation School, founded by Hung-Jan (602-675), Shen-hsiu (605-706), and Hui-Neng (638-713) and his students.

(i) Tantrayāna School, founded by Subhakarā-simha (died 735), Vajrabodhi (669-741), and Amoghavajra (705-774).

Of these schools, some were of great significance and growth in Chinese Buddhist history.

Chi-i emphasized the Lotus Sūtra, the three-fold truth of emptiness, change, and the stopping of thoughts during contemplative meditation.

Chi-Tsang taught the Mādhyamaka doctrine of voidness.

Fa-Tsang taught about the Dharma-Dhātu or universal causation of the ultimate law.

Hui-Neng taught the instant way to enlightenment without the use of books or study.

Tantrism is also significant, but its major teachings remain secret.

In conclusion, I would like to note that these pages have offered a first step to understanding the history of Chinese Buddhism. There remains much research to be done on its development and flowering.

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Buddhism, Biology and Exobiology

What is Life? Śūnyatā in the Universe

BUDDHADASA P. KIRTHISINGHE

The teachings of the Buddha are popularly known as Buddhism, which is considered to be one of the world religions. The teachings are both a religion and a philosophy and are observed as a way of life.

Biology is the science of physical life on earth, dealing with the morphology, physiology, origin and distribution of animals and plants. Exobiology means literally outside biology. It is the study of life forms outside our earth.

Before the scientific revolution which began in the 17th century, monotheistic and polytheistic religions believed in a special divine creation of the earth, men and all other phenomena of our world. This mystical assumption was shattered by the advancement of modern sciences like astronomy, anthropology, physical chemistry and by Charles Darwin's theory of evolution.

Life on planets may appear or disappear depending on the environment

In the science of biology, life processes are studied mainly by observation, experiment and induction. With the advancement of biological sciences like bio-chemistry, biophysics, genetics, etc., the earliest concepts of a theological world were

further upset and it was more definitely affirmed that the world functions in accordance with the law of cause and effect. This is, indeed, one of the principal tenets of Buddhism.

Especially, the belief that man was specifically created in the image of God has no significance in Buddhism. The rapid advancement of the sciences has dispelled this assumption and has given credence to the fact that life on earth was evolved through millions and millions of years from a single-celled organism to the more complex higher forms of life. This is an accepted fact of life today. Of course, the highest form of life on earth is man—*homo sapiens*.

On our earth there exists only one basic form of life from the simple virus to the largest whale, the redwood tree or man, and it is based on proteins and nucleic acid. All forms of life make use of vitamins, undergo the same kind of chemical changes and employ the same methods of liberating and utilizing energy. All seem to vary in detail.

It is believed that life on earth began in the sea and was made of precisely the same chemical elements that were or are common in the sea. Therefore, there are no mysterious ingredients or magical items concocted

by the stroke of good fortune or an act of God.

Dr. Herbert Wendt states: "The ocean is the mother of life. In the sea's primeval mud lived the first animals. 90% of plants live there even today, and in water every form of life known today originated".

With modern discoveries in Biochemistry scientists are amazed at the inevitable, at the way things naturally are. They have found how some natural materials like clay may act as a catalyst to speed the build-up of complex organic molecules from simpler forms. They have seen how these complicated molecules naturally take shapes they need for life processes.

A protein molecule, for example, is a long chain of thousands of sub-units called amino acids. To be biologically active, this chain has to fold up in one particular way and in no other.

Scientists have realized for some time that the primitive earth, rather a common type of new planet, could be rich in simple organic chemicals. These should include amino acids. The miracle of organic life to them lay in the build-up, from these simple chemicals, of large molecules that have to have very specific compositions and shapes to do their job.

Scientists say that, in nature or in the laboratory, a chain of amino acids has a natural tendency to assume just those forms we see in nature. This comes from residual electrical forces which make the chains take particular shapes rather than random forms. It is claimed that for the amino acids some tend more readily than others to form chains. These seem to be the ones most abundant in living systems.

Scientists the world over believe that, given a soup of amino acids like the early oceans, the emergence of life is

virtually inevitable. Dr. Barghoon of Harvard University believes that organic life was a going concern very early in earth's history. He has found fossil evidence of bacteria and algae in the oldest rocks yet known—the fig tree rock charts of South Africa which date from 3.1 billion years ago.

Bacteria and algae already represent fairly advanced life forms. They are as far advanced ahead of first living systems as modern plants are advanced beyond these one-celled forms. There must have been a fairly long evolutionary period during which the early bacteria arose. Since the solid earth dates only from 4.5 billion years, this leaves less than a billion years for the rise of its life forms.

Scientists now claim that, given the proper temperature, water, carbon and nitrogen in some form, which was the case in primitive earth, life is almost inevitable.

When the right catalysts came together the rise of life must have happened in one year. There is no justification for the scientists' views that it took 100 million years.

With the evolution of chordates, with a skeleton and efficient nervous system, the chordates progressed from fish, still resident in the sea, to amphibia and reptiles which adapted themselves to existence on land in search of plant life. From reptiles, birds and mammals evolved and mammals gave rise to primates. From the primates rose nature's dominant animal, *homo sapiens*, agile and largest brained animal—man.

It must be pointed out that this process of spontaneous life appearance is not only confined to our earth, but is virtually

inevitable on any favourable planet in the whole universe.

When considering the influence of Darwin on human thought during the last 100 years, it is worthwhile to distinguish sharply between evolution as a historical fact, on the one hand, and the development of an operating theory of modification in descent, on the other. It was the first of these that caught the popular imagination and staggered the Victorian Age in the West by its implications for religion, philosophy and in all parts of the world dealt a mortal blow to the traditional and superstitious mythologies with which men of all races have surrounded their ideas about human origins, except perhaps, the Buddhists. Buddhists believe in an infinite universe with worlds like ours interwoven. Life on planets may appear or disappear depending on the environment.

Biologists are aware that higher forms of life, such as the mammals are, viewed by comparative anatomy and physiology, almost identical. In this respect, man is very close to the primates (lemurs and other types of apes). Primates and men cannot synthesize vitamin C (ascorbic acid) in their bodies and have to acquire it through the consumption of food. Therefore, it is quite impossible for man alone to have a soul, while the primates do not manifest even a primitive form of a soul. A soul in man is a theistic myth without any scientific backing.

There is no soul (*anatta*) in men or animals. According to Buddhism all things animate or inanimate are subject to change. Nothing is permanent, all things come into being and pass away and, hence, there is no permanent entity in the form of a soul or self-existing in man or in anything else.

All life on earth is interdependent and does not function in isolation. Therefore, man and animals are not self-sufficient and all biological phenomena are impermanent and undergo continuous change and are in continuous flux (*aniccā*) and each is conditioned by environmental factors. Everywhere we find conflicts, and these conflicts indicate the unsatisfactory nature of life, or, to use a Buddhist technical term, are *dukkha* (suffering, pain and anguish).

The Buddha shows a way of gradually overcoming these conflicts through the Eight-fold Noble Way or Path, which consists of:

- | | |
|--|---|
| 1. Right understanding
(<i>samma-ditthi</i>) | } Wisdom group
(<i>panna</i>) |
| 2. Right thought
(<i>samma-samkappa</i>) | |
| 3. Right speech
(<i>samma-vāca</i>) | } Virtue group
(<i>sīla</i>) |
| 4. Right action
(<i>samma-kammanta</i>) | |
| 5. Right livelihood
(<i>samma-ājīva</i>) | |
| 6. Right effort
(<i>samma-vāḍhana</i>) | } Concentration group
(<i>samādhi</i>) |
| 7. Right mindfulness
(<i>samma-sati</i>) | |
| 8. Right concentration
(<i>samma-samādhi</i>) | |

The new field of biology known as molecular biology could affirm the often cited Buddhist word *śūnya*, that is the emptiness of all worldly phenomena. When an atom or molecule of organic or inorganic material is destroyed it dissipates into energy. Without energy there can be no life or functioning of the world or the universe.

Dr. K.N. Jayatilleke of the Ceylon University states: "The early Buddhist's conception of the cosmos is in essence similar to the modern conception of the Universe. In the Pali texts that have come

down to us we are literally told that a hundred thousand suns, moons, earths and higher worlds, constitute the minor world system, that a hundred thousand times this is the middling world system, and a hundred thousand times the middling world system is the major world system. In modern terminology it would seem if a minor world system (Culanik—lika dhatu) is a galaxy of which we observe about a hundred million through our best telescope, the Buddhist conception of time is equally immense.

Modern astronomers recognize the giant stellar families in the vast expanses of the Universe called galaxies through strong telescopes. The Russian astronomer, Vorontzoff, and the British astronomer, Fred Hoyle of Cambridge University, hold the view of a steady state of the Universe. They explain the steady state by the introduction of a hypothesis of continuous creation of matter in the intergalactic space.

Three British mathematical astronomers, H. Bondi, T. Gold, and Fred Hoyle, state: "The Universe looks the same however far we go in any direction in space". This principle demands that the Universe must look the same no matter how far we go forward or backward in time. They further postulate continuous thinking of matter in the space of the Universe, caused by continuous expansion, and this is compensated by continuous creation of new matter, taking place uniformly throughout the intergalactic spaces.

This postulation does not contradict the universal law of conservation of matter. This point of view provides for the origin and evolution of the individual galaxies. It considers the Universe itself as being

eternal though with a constantly changing galactic pattern.

It is claimed by astronomers that existing evidence seems to be strongly in favour of a limitless infinite Universe. This view is held by the Buddhists. Professor Hoyle states: "I find my mind forced to assume that the nature of the Universe requires continuous creation—the perpetual bringing into being of a new background material". This view is in accord with Buddha's teaching, "nothing is permanent, all things animate or inanimate, organic or inorganic come into being and pass away".

The chemical constitution of the Universe is surprisingly uniform. It is found that about 55% of cosmic material is hydrogen 44% helium, and the remaining 1% is heavier elements.

A galaxy is as much a system as a solar system. It has form, motion and definite constitution. It exists alone in space far isolated from others of its kind. Stars and elements continue to be born within it, and all the stars within it have sprung up within it.

Our solar system lies within the Milky Way galaxy with millions and millions of stars and planetary systems. The nearest galaxy to the Milky Way is the Andromeda galaxy. The Milky Way is one of a group of about 20 galaxies relatively close together. Our Sun dominates our planetary system and is a thousand times heavier than Jupiter. All planets lie exactly in the same plane, and spacing of the planets outwards from the Sun follows a mathematical law, which is applicable to all universal stars and their planetary systems. The Sun itself rotates, completing a turn in about 26 days. The planets all move about the Sun in an almost perfect cycle. This system is orderly, harmonious and significant. In

the universal galactical system, some of its planets bear life, and some intelligent life, like our world in our solar system. They must possess the right temperature and atmosphere for such life to exist.

A chronicle of ancient India called Dzan, tells of a small group of beings who came to earth many thousands of years ago in metal crafts, which went around the earth several times before landing. These beings, according to the book, lived by themselves and were revered by the people. Even today unidentified flying objects (U.F.O.) are observed in our skies throughout the world. Some human beings believe that some of them carry intelligent beings from other worlds, while others dispute this.

Harvard University's Dr. Harlow Shapley and Dr. Edward Purcell believe that one hundred million planets in our Milky Way alone have intelligent life. Professor George Gomow, of the University of Colorado, is of the same opinion.

Professor Hoyle of Cambridge thinks, and Dr. Stephen H. Doyle of Rand Corporation, U.S.A., states in his book *Habitable Planets for Man*, that in our galaxy alone there are likely to be some 640,000,000 earthlike life-bearing planets, and that, besides, there are many billions and billions of other galaxies.

Professor Carl Sagan of Harvard University's Observatory, and Dr. I.S. Shklovskii of the Russian Academy of Sciences, think that it is a reasonable guess that there may be as many as 1,000,000 planets in our galaxy, which not only bear life, but bear intelligent life and advanced civilizations. He even wonders whether, perhaps, intelligent life forms from other worlds have visited the earth in the distant past and cites the ancient Babylonian myth to the

effect that civilization was founded by a non-human creature of great learning.

Therefore, we have references to the *Brahma Devas* from other worlds coming down to earth to be of help to those in need, such as the Bodhisattvas. The same *Devas* visiting the earth to hear the *Buddha Dharma* and paying homage to the Buddha before and after his *parinibbāna* are stories accepted as true by Buddhists. The story of the Buddha's visit to Tusita Heaven to preach the *Dharma* to his mother Mahāmāyā is equally believable and valid for Buddhists.

What is the ultimate of being or life? This question has been put many times and in almost every place. It is a question that perplexes the mind of every thinking person, but although it has received the attention of all profound thinkers, the expected answer has not yet been obtained and probably never will be.

The Upaniṣads (c. 800 B.C.) endeavour to solve the problem by tracing the origin to the Brahman, the all-pervading God from whom emanates every soul (*Ātman*) which transmigrates until it is finally reabsorbed into the Brahman.

According to the Upaniṣads, the Brahman and the *Ātman* are the same and the Brahman manifests Himself in every soul. The Upaniṣads, therefore, point out: "Thou art That" ("*Tat tvam asi*"). Śaṅkara later developed this into his doctrine of non-duality (*advaita*) which teaches that beings are defiled particles but through the medium of purification, eventually reach Brahman or Paramātmā.

Christianity attributes everything to faith in almighty God. All life was created from nothing and the first cause is therefore as mysterious as is the first cause in

Hinduism. Modern science tackles the problem with its usual investigation and ingenuity—we are the direct product of spermatozoa and ova provided by our parents. Science does not give a satisfactory explanation about the mind which is the more important of the two. It interprets quite intelligibly as far as the body is concerned but the mind is still an incomprehensible factor. Materialists, while asserting “All life from life”, maintain that life and mind are gradually evolving from, and a manufacture of, matter. That is, material which is lifeless evolves into Life and Mind.

Buddhism is not concerned about a first cause or a last effect; speculations are fruitless. The bhikkhu Malunkyaputta, not content to lead the holy life, impatiently demanded of the Buddha answers to speculative problems on the threat of reverting to the lay-life. One day Malunkyaputta got up from his afternoon meditation, went to the Buddha, saluted him, sat on one side and said:

“Sir, when I was all alone meditating, this thought occurred to me: there are those problems unexplained, put aside and rejected by the Blessed One. Namely (1) is the universe eternal or (2) is it not eternal (3) is the universe finite or (4) is it infinite, (5) is soul the same as body or (6) is soul one thing and body another thing, (7) does the Tathāgata exist after death or (8) does he not exist after death or (9) does he both (at the same time) exist and not-exist or (10) does he both (at the same time) not exist and not not-exist. These problems the Blessed One does not explain to me. This attitude does not please me, I do not appreciate it. I will go to the Blessed One and ask him about this matter. If the Blessed One explains them

to me, then I will continue to follow the holy life under him. If he does not explain them, I will leave the Order and go away. If the Blessed One knows that the universe is eternal, let him explain it to me so. If the Blessed One does not know whether the universe is eternal or not, etc., then for a person who does not know, it is straightforward to say ‘I do not know, I do not see’.”

The Buddha's reply to Malunkyaputta should do good to many millions in the world today who are wasting valuable time on such metaphysical questions and unnecessarily disturbing their peace of mind:

“Did I ever tell you, Malunkyaputta, come Malunkyaputta, lead the holy life under me, I will explain these questions to you”?

“No, Sir”.

“Then, Malunkyaputta, did you tell me: Sir, I will lead the holy life under the Blessed One and the Blessed One will explain these questions to me”?

“No, Sir”.

“Even now, Malunkyaputta, I do not tell you: Come and lead the holy life under me, I will explain these questions to you. And you do not tell me either: Sir, I will lead the holy life under the Blessed One and he will explain these questions to me. Under these circumstances, you foolish one, who refuses whom”?

“Malunkyaputta, if anyone says: I will not lead the holy life under the Blessed One until he explains these questions, he may die with these questions unanswered by the Tathāgata. Suppose Malunkyaputta, a man is wounded by a poisoned arrow and his friends and relatives bring him to a surgeon. Suppose the man should then say: I will not let this arrow be taken out

until I know who shot me; whether he is a Kṣatriya (of the warrior caste) or a Brāhmaṇa (of the priestly caste) or a Vaiśya (of the trading and agricultural caste) or a Śūdra (of the low caste); what his name and family may be; whether he is tall, short or of medium stature; whether his complexion is black, brown or golden; from which village, town or city he comes. I will not let this arrow be taken out until I know the kind of bow with which I was shot; the kind of bowstring used; the type of arrow; what sort of feather was used on the arrow and with what kind of material the point of the arrow was made. Malunkya-putta, that man would die without knowing any of these things. Even so, Malunkya-putta, if anyone says 'I will not follow the holy life under the Blessed One until he answers these questions such as whether the universe is eternal or not, etc.,' he would die with these questions unanswered by the Tathāgata".

Then the Buddha explains to Malunkya-putta that the holy life does not depend on these views. Whatever opinion one may have about these problems, there is birth, old age, decay, death, sorrow, lamentation, pain, grief, distress, "the Cessation of which (i.e. Nibbāna) I declare in this very life". "Therefore, Malunkya-putta, bear in mind what I have explained as explained and what I have not explained as unexplained. What are the things that I have not explained? Whether the universe is eternal or not etc., (those 10 opinions) I have not explained. Why, Malunkya-putta, have I not explained them? Because it is not useful, is not fundamentally connected with the spiritual holy life, is not conducive to aversion, detachment, cessation, tranquillity, deep penetration, full realization, Nibbāna. That is why I have not told you

about them, what Malunkya-putta, have I explained? I have explained dukha, the arising of dukha, the cessation of dukha and the way leading to the cessation of dukha. Why Malunkya-putta, have I explained them? Because it is useful, is fundamentally connected with the spiritual holy life, is conducive to aversion, detachment, cessation, tranquillity, deep penetration, full realization, Nibbāna. Therefore I have explained them".

Buddhism, therefore, does not provide an explanation to all the metaphysical problems that interest mankind. The Buddha explained whatever he thought was necessary in order to get rid of dukha and not in order to satisfy curiosity. It is a means of deliverance and a doctrine of reality in which every encouragement is given to investigate the riddle of life. It is not necessary to indulge in idle speculation or theorizing: neither is faith demanded with regard to a first cause. This knowledge does not bring us any nearer to the goal; it only gratifies childish curiosity. Whatever other religions may teach, Buddhism does not speak about a first cause of life. Nevertheless, it stresses the cause and effect with regard to the life continuum according to the doctrine of Dependent Origination (*Patīccasamuppāda*). It clearly shows how the cause becomes the effect and the effect becomes the cause. The continuous recurring of birth and death which is called 'saṃsāra' has been aptly compared to a circling. It is inconceivable to ascertain a beginning in such a circle of cause and effect; therefore, with regard to the ultimate origin of life, the Buddha declares:

"Without cognizable end is this recurrent wandering (*Saṃsāra*), a first beginning of beings who, obstructed by ignor-

ance and fettered by craving, wander to and fro, is not to be perceived”.

One should not worry in vain seeking for a beginning in a beginningless past. Life is a process of becoming, a force, a flux and as such necessitates a beginningless past whether one is ape or man. One should seek the cause of this faring on and live in the present and not in the past. One should utilize one's valuable energy to transform the life stream into the sorrowless, dukhaless state which is Nibbāna. As the life span is short one should try to learn only the important things. There is no time to waste; one may live a hundred years or more but this is not sufficient time to study more than a few subjects. A library contains books on many interesting subjects and specialize in them. There is no time to devote to metaphysical speculation. Those who pose questions for the mere sake of argument defeat their own ends. One might argue that life had a beginning and a finite past and that the first cause was the Creator-God. In that case there is no reason why one should not question who had created the creator. In other words, no first cause is to be found. Science does not care to investigate into the first cause simply because such an attempt is directly inimical to the advancement of knowledge. The law of *Paticcasamuppada* does not investigate either. Because the very conception of a first cause itself is a complete check in the progress of knowledge.

Galaxies and Śūnyatā

The Buddha in his śūnya sūtta declared emptiness of all worldly phenomena. When organic and inorganic atoms and molecules are destroyed, it dissipates into energy. It can be shown that this doctrine

applies to everything in the Mighty Universe, with its huge galaxies.

The heat from the Sun is derived by nuclear fusion of hydrogen nuclei to form helium, which takes place only at temperatures of several million degrees.

By spectrographic means more than two-thirds of known elements have already been identified in the Sun's outer layers, while meteorites contain the whole range of 92 elements from hydrogen to uranium. Therefore, it is safe to assume that the whole Universe is made up of the same elements. Hydrogen dominates the universal scene and helium is a poor second. At temperatures, ten to fifty million degrees, hydrogen is transformed into helium, and this process is called hydrogen burning, and immense heat is given off. At these temperatures helium is transferred into oxygen, carbon, neon, but they break up as fast as they are made, due to the heat.

As a star grows, a deeper core consisting of oxygen and neon, surrounded by a mantle of hydrogen, and at the centre of the star furnace at temperatures raised further to about one million degrees, magnesium, silicon, phosphorus, sulphur, chlorine, argon and calcium, are created. This will illustrate the point, in the gaseous state which is energy, which is composed of sub-atomic particles, e.g. neutrons, protons and electrons. They combine to form atoms, and atoms in various proportions form the elements.

Our solar system was condensed to its present form about four and half million years ago from cosmic gas. A galaxy rotates about its centre four or five times in a billion years, while our world rotates round the Sun in a year.

In galactic clouds of cosmic gas evolve stars which have their own planetary

systems, some of which may evolve life in billions of years. From the cosmic gas these suns manufacture a few core elements, which are present in the Universe. This takes billions of years before a Sun and its planetary system can be formed.

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Rāma's Progress from Man to God: A Historical Perspective

SHRUTI PRADHAN

The life history of Rāma has passed through three stages in its evolution—historical, literary and sectarian. The Ādikavi in his *ādikāvya* has portrayed a picture of Rāma as a human being possessing a few human weaknesses balanced by numerous virtues, as an ideal ruler, an ideal son, and an ideal brother. This human Rāma went through a process of deification at the hands of the later redactors of the original poem. The first step in this direction was taken when the writer of the *Bālakāṇḍa* and the *Uttarakāṇḍa* made him a *partial incarnation* of Viṣṇu. Then came the literary tradition as represented by Bhāsa, Kālidāsa, Bhavabhūti and Kumāradāsa. These writers, besides recognising Rāma as a *complete incarnation* of Viṣṇu, portrayed him as a great man and ruler. By the end of the 7th century and beginning of the 8th (Bhavabhūti's time), Rāma had become a perfect and an ideal human being shorn of all the weaknesses found in Vālmiki's Rāma. Besides, he had by then become a divine incarnation finding a permanent place in the *daśāvatāra* scale. The next change in Rāma's character comes when the sectarian writers of the Vaiṣṇavite Bhakti cult raised him to a height from which he has not been dislodged since. The important works which

belong to this trend are the Bhuṣuṇḍi-Rāmāyaṇa, the Adhyātma-Rāmāyaṇa, the Ānanda-Rāmāyaṇa, all in Sanskrit, and lastly the Rāmacaritamānasa of Goswāmi Tulasīdāsa in Hindi.

Unfortunately, most of our scholars of the *RĀM* have lost sight of this evolution. The historically acquired but now eternalised divinity of Rāma has exercised such a great influence on the Indian mind, that even the critics of the *RĀM* are disturbed when they come across in the *ādikāvya* passages which shock their pious notions about Rāma. Dr. A.S. Altekar, in his valuable book, *The Position of Women in Hindu Civilization*¹ refers to a passage from the *RĀM* (*Yuddha*, 118.15-21², Madras Edition) where Rāma addresses very cruel words to Sītā while refusing to accept her after रावणवच. Like many other critics he feels that the passage is an interpolation. He offers arguments in support of his view. His ad hoc arguments are nothing but justifications of Rāma's behaviour. Thus says Altekar: "There are several passages in the epic to show that Śrī Rāma wanted to recover Sītā not so much to avenge a wrong done to him, as to restore to happiness a cherished wife" (p. 368). He quotes two passages from the *RĀM* (*Kiṣkindhā*, 1.106-115 and *Yuddha*, 5.7, 13 and 20) to

prove Rāma's love for Sītā, in view of which Rāma's cruel address looks like an interpolation to him. This attempt of Altekar's to preserve intact the traditional halo of nobility around Rāma is not only unconvincing, it is also unnecessary. No doubt, Rāma was a loving husband of an equally loving wife. But both these passages come much before the incident of रावणवध after which he repudiates Sītā. Before killing Rāvaṇa, Sītā's abduction, his separation from a faithful wife, and the subsequent sorrow—all these have such a great impact on his mind that he seems to think only of what he has lost. He does not realise that a greater calamity than Sītā's abduction—acceptance of a polluted wife—is in store for him. That is why, when Sītā is brought before him after रावणवध, this bitter truth dawns on him as he is no longer obsessed with the notion of taking revenge on Rāvaṇa. Before that, his mind is "possessed" by his love for Sītā, her helplessness and his own guilt. The moment he realises that he would have to accept a polluted wife, and in doing so bring disgrace to his illustrious family, his attitude changes. Rāma's reaction to Sītā here is absolutely human. *Dharma* personified that he is, would he break the social norms laid down by the *Dharmaśāstras*, howsoever cruel his behaviour may seem? He rightly remarks: कः पुमान् हि कुते जातः स्त्रियं परगृहोषिताम् । तेजस्वी पुनरादद्यात् etc.

Therefore Rāma's cruel speech to Sītā is not at all shocking to the reader who is aware of the subtleties of the human mind and is also conversant with the social norms of a monogamian society. Such passages then, show Rāma in a better light as a perfectly human character rather than as a perfect human being, and are not interpolations at all. The passage in ques-

tion expresses Rāma's real feeling and *ādikavi's* deep knowledge of human nature. Even Sītā's reaction to Rāma's address (*Yuddha*, sarga 119) is equally natural and human. The *Ādikavi* never had the intention of creating an "ideal couple" in Rāma and Sītā. The ideal is too good to be realised in real life. Rāma and Sītā behave like true human beings in the circumstances in which they find themselves. It is pointless either to find fault with them or to justify their behaviour. They are true Kṣatriyas, who like Kṣatriyas eat meat (*Ayodhyā* 52.102; 55.33; 56.22; *Kiṣkindhā*, 17.39 etc.), and offer the same to gods (*Ayodhyā*, 52.89; 55.20). And Rāma, like a Kṣatriya king, has a large harem (*Ayodhyā*, 8.12; *Sundara*, 28.14 and *Yuddha*, 21.3), though he loves Sītā, his chief queen, the most.

In keeping with this understanding of Rāma's character, the aim of this paper is to seek to trace the progress of our idea of Rāma from its lowly secular beginning to its divine exaltation. It is my assumption that the *RĀM* of *Ādikavi* with its ideal of *Dharmarājya* is a response to post-Mauryan anarchy³. The Mauryan empire was the first of its kind on the Indian soil after the disintegration of ancient tribal society. So its downfall was bound to create a public nostalgia. The creation of a poem woven around the character of an ideal ruler was a natural outcome of this feeling. It is generally accepted by scholars⁴ that Rāma may have been a minor chieftain whose exploits were by chance remembered, to be elaborated later by bards. There is no reference to Rāma as a great hero before the *RĀM*. Even his historicity is doubtful. This mythical character became immensely idealised in the *RĀM*. His adventures described in the *RĀM* are so incredible that he is more than a common mortal.

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This mythicized Rāma associated himself with mythicized monkeys and bears. He goes on an expedition against Laṅkā over hundred *yojanas* of sea, fights and vanquishes the demon race. Besides being a great hero, he is the best of men, a dutiful son, and a loving husband, possessed of every virtue, in short, a model of morality, besides being god-like (विष्णुरिव, विष्णुसदृशः, देवकल्पः). This epic hero became the favourite of the people and the subject of their veneration. Since the essential character of an *avatāra* is that he is an enemy of the wicked and the refuge of the good, Rāma's promotion to the divine rank was inevitable.

The *avatāra* concept, though not the *daśāvatāra* concept, already existed before the Christian era, as is clear from the identification of Kṛṣṇa, the tribal hero and demi-god, with Nārāyaṇa, the Supreme Lord of creation. In fables and epics the connection of the hero with a god is usually accounted for by a myth. The writer of the *Bālakāṇḍa* in creating the myth about Rāma's birth set in motion the process of Rāma's deification which made him a *partial incarnation* of Viṣṇu in spite of his human character in the original poem. So epithets like पुरुषोत्तम, नारायण and his special emblems such as पाञ्चजन्य and शङ्ख bow are mentioned in relation to Rāma when he is identified with Viṣṇu (VII. 7.9.24). Once this was done, Rāma's character too had to be exalted. Hearing about Sītā's अग्निप्रवेश in response to her repudiation by the husband, gods come down. They criticise him for behaving like a प्राकृत person and "remind" him that he is not a human being. They request him to accept her. This 120th *sarga* a *Yuddhakāṇḍa* containing divine intervention and the previous one containing Sītā's अग्निप्रवेश

making her acceptable—both these have been interpolated to exalt the character of Rāma. In *sarga* 121, again, Rāma is made to make a futile attempt to save himself. He justifies his behaviour by saying: "I was sure of her fidelity, her पतिव्रत्य was enough to protect her at Rāvaṇa's palace but for लोकप्रत्यय I insisted on truth and made her enter fire for purification" (*Yuddha* 121.15 and 16). The justification offered in the *Uttarakāṇḍa* with the help of the episode of लोकपवाद also belongs to this class (in fact the *Uttarakāṇḍa* is an attempt to justify everything that happened in the original story). It is clear, then, that the *Bālakāṇḍa* and the *Uttarakāṇḍa* (which are unanimously accepted by scholars as later additions) played an important role in investing Rāma with divinity and exalting his character.

This tendency to exalt Rāma's character continued in later times, from Bhāsa to Kālidāsa and Bhavabhūti. Besides recognising him as a *complete avatāra* of Viṣṇu who has a place in the *daśāvatāra* scheme, these writers idealised Rāma's character to such an extent that Bhavabhūti wrote a full length play, the *Uttararāmacaritam*, to remove all the blemishes accruing to Rāma as a result of his repudiation of a loving wife.

Once Rāma was recognised as an *avatāra* in the extant *RĀM*, it is easy to see why in the later sectarian re-workings of the Rāma-story all the portions that were prejudicial to our high opinion of Rāma were deleted, and new episodes were added to justify Rāma's conduct. The earliest known sectarian re-working of *RĀM* is Bhuṣuṇḍi-Rāmāyaṇa⁵ (hereafter referred to as B.R.) of 12th century A.D. The Bhāgavata Purāṇa, has the greatest shaping influence on it in as much as कृष्णकथा

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and कृष्णभक्ति as depicted in the former have deeply coloured the Rāmacarita of B.R. If the Bhāgavata exercised a sectarian influence on B.R., the writer had the necessary background concerning the theme created for him by the literary works of Bhāsa, Kālidāsa, and especially Bhavabhūti. Though this ideal ruler portrayed by these writers still eats meat in B.R. (*Dakṣiṇa-khaṇḍa*, 13/112 and 14/50) as in Vālmiki's *RĀM* (an element retained perhaps due to the pre-medieval Śākta influence which is very much visible in B.R.), he, invested with the divinity of the Bhāgavata Purāṇa, is the Supreme God in B.R. The inclusion of Vaiṣṇava elements in B.R. proves the importance of B.R. as a great stabilizer of the sectarian values of Śrī Vaiṣṇavism. But while Śrī Vaiṣṇavism regard Lakṣmī-Nārāyaṇa as eternal God, the author of B.R. holds Sitā and Rāma as supreme, as just another form of Him. Sitā is His natural Śakti, His bliss-aspect (सहजानन्दिनी) cf. *Pūrva-khaṇḍa* VI. 6. Since Sitā is also a part of the Supreme, the writer of B.R. felt the necessity of exalting Sitā's character. The blot on her character is her stay with Rāvaṇa. This is removed in B.R., with the help of the concept of छायासीता. The writer could have derived his concept from the मायासीतावच in the *Yuddhakhaṇḍa* of Vālmiki's *RĀM*. But it is more likely that he borrowed it from Bhavabhūti, who creates छायासीता in the third Act of the *Uttararāmacaritam*. But unlike Bhavabhūti, who uses it to reconcile Sitā to Rāma's cruelty to her, B.R. uses it in a different context and for a different purpose. In B.R. Sitā, being abducted by Rāvaṇa, enters the गार्हपत्याग्नि (cf. *Dakṣiṇa-khaṇḍa* 155/11) which preserves her character and releases her image, the छायासीता. It is this छायासीता who is

abducted by Rāvaṇa. After Rāvaṇa's defeat, छायासीता enters fire and the real Sitā comes out with her character unstained (cf. *Dakṣiṇa-khaṇḍa*, 242/22). The episode of Sitā's अग्निप्रवेश in Vālmiki's *RĀM* has certainly helped the writer of B.R. to modify Bhavabhūti's concept of छायासीता and in this respect he has scored over Bhavabhūti. In B.R. the concept of छायासीता has facilitated Sitā's acceptance by Rāma without requiring him to deviate from the social norm. There was, therefore, no need for the episode of लोकापवाद and its corollaries, namely, the incidents of Sitā's abandonment by Rāma and her entering the earth.⁶ Thus B.R. has created new themes, improved and modified certain events, abbreviated the elements which were inconsistent with the devotional outlook, but preserved the geniality of the story.

Why did B.R. need such a completely idealised and divine character of Rāma? The answer is to be found in the B.R. itself. Like the *RĀM* of Vālmiki, B.R. too, played a political and social role after the Muslim conquest of India. B.R. originated as a reaction to Islam. It played a role somewhat similar to the one played by Rāmānujācārya (1060-1118 A.D.) in the South to stop the conversion of Hindus, especially the lower class Hindus to Islam, which did not recognise class-distinctions. He allowed the Śūdras to enter the temples and welcomed to lower classes to his Śrī Vaiṣṇava cult. B.P. Singh⁷ discussing the historical context of B.R. observes: With Mahamud Ghazanavi, about 1000 A.D., Muslim invasions of India became ceaseless. The accounts of clash between the Yavanas and the descendants of Raghu given in B.R. (*Dakṣiṇa-khaṇḍa* 51/21-23) offer a glimpse of the tyrannies of the merciless invaders perpetrated for the love

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of wealth, religious propaganda and imperial aggrandisement. B.R. gives the impression that some Muslim colonies had been established in India before its composition. The division of Indian territories into 'Mleccha Deśa' and 'Dhanya Deśa', at the hands of the author, testifies to this. Against this background it is easy to see why an ideal character of Rāma was necessary. Kṛṣṇa with his 16,000 wives was not an ideal to be glorified in the wake of the conquests of polygamous Muslims. Rāma possessed ideal virtues—a benevolent Hindu ruler with his ideal धर्मराज्य and his एकपत्नीव्रत.⁸

The story of Rāma as moulded in B.R. became the beacon light for the later Rāma epics in India which served only a sectarian and not a political or social purpose. The next sectarian re-working of the Rāma-story worth considering is the Adhyātma-Rāmāyaṇa of the 14th century. This work was written to popularise the philosophy of Vedānta through the story of Rāma. Rāma's character is further exalted in that he is shown here as refraining from meat-eating for the first time. In keeping with its ideology of non-violence, Rāma is free from the influence of diabolic passion, the last blot on his character.

In Ānanda-Rāmāyaṇa,⁹ written in post-Adhyātma-Rāmāyaṇa period, there is a change in Rāma's character. Rāma of Ānanda-Rāmāyaṇa is to get innumerable wives in the next incarnation on account of his loyalty to one wife. Blessings are given to hundred of women whose passion is roused by Rāma's sight (*Rājya-kāṇḍa*, 4/24-27). In another place (12/116-118) blessing is given to 16,000 women. All this is in anticipation of Viṣṇu's next *avatāra*, i.e., Kṛṣṇa in the *daśāvatāra* scheme. What this indicates is that there was no need for

the writer to retain all the elements introduced by B.R. His purely sectarian purpose becomes clear from the attempt to prove the superiority of Rāma over Kṛṣṇa. The amicable understanding between the devotees of Rāma and those of Kṛṣṇa which existed up to the time of B.R., now vanished. Rivalry replaced the feeling of unity between Rāma and Kṛṣṇa. The result of this was that the devotees of both the sects engaged themselves in contesting the comparative superiority of their respective Lords.

The next important and influential re-working of the Rāma-story is the Rāmacaritamānasa of Goswāmi Tulasīdāsa. Tulasīdāsa dates his work *Samvat* 1631 i.e., 1574 A.D. It is greatly influenced by B.R. and is thus not the Hindi version of Vālmiki's *Rām*. Being written in Avadhi Hindi, this work was greatly responsible for the popularisation of Rāma-cult among the masses. The poet's main intention in writing the work is again sectarian. Tulasīdāsa saw that the common people were very much impressed by Yogic practices which they admired but could not imitate, that they were misled by various esoteric doctrines and confused by many sects. So his intention was the exposition of the राजमार्ग of *Bhakti* to attain God. As Tulasīdāsa took the already popular story of Rāma to propound his conception of *Bhakti* which has a universal appeal, his work influenced the people to a great extent. Written in simple Hindi, illiterate villagers even today listen to it with rapt attention. Although Tulasīdāsa believes in caste-system, nobody, howsoever low, is excluded from Tulasīdāsa's *Bhakti Mārga*. It is because of these characteristics of Tulasīdāsa's work that Rāma, as the refuge of the devotees, attained the height of his

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popularity. This is also evidenced by the fact that it is the ideal Rāma of Rāmacaritamānasa and not the Rāma of Vālmiki who is the God Rāma known to the masses.

In conclusion, I would like to state that our concept of Rāma has kept pace with

the exigencies of our history, with our needs and requirements. To ignore this is to freeze a particular notion of Rāma, and treat it as an absolute. But this "absolute", as we have seen, is conditioned by history and determined by society.

NOTES

1. Published: The Culture Publication House, Benares Hindu University, 1938.

2. विदितश्चास्तु ते भद्रे योऽयं रणपरिश्रमः ।
स तीर्थः सुहृदां वीर्यान् त्वदर्थं मया कृतः ॥१५॥
रक्षता तु मया वृत्तमपवादं च सर्वशः ।
प्रख्यातस्यात्मवंशस्य न्यङ्गं च परिमार्जता ॥१६॥
प्राप्तचारित्रसंदेहा मम प्रतिमुखे स्थिता ।
दीपो नेत्रातुरस्येव प्रतिकूलसि मे दृढम् ॥१७॥
तद्गच्छ ह्यभ्यनुजाता यथेष्टं जनकात्मजे ।
एता दश दिशो भद्रे कार्यमस्ति न म त्वया ॥१८॥
कः पुमान् हि कुले जातः स्त्रियं परगृहोषिताम् ।
तेजस्वी पुनरादद्यात् सुहृत्लेख्येन चेत सा ॥१९॥
रावणाङ्गपरिभ्रष्टां दृष्ट्वा दुष्टेन चक्षुषा ।
कथं त्वां पुनरादद्यां कुलं व्यपदिशन्महत् ॥२०॥
तदर्थं निर्जिता मे त्वं यशः प्रत्याहृतं मया ।
नास्ति मे त्वय्यभिषङ्गो यथेष्टं गम्यतामितः ॥२१॥

3. "The earliest Brāhmi and Khāroṣṭhi inscriptions of India belong to the age of the Mauryan emperor Aśoka i.e., the third century B.C. which is the beginning of the period when the Rāmāyaṇa is supposed by scholars to have been composed", p. 321, "Rāmāyaṇa In Inscriptions" by D.C. Sircar (in *The Rāmāyaṇa Tradition In Asia*, Published: Sahitya Akademi, 1980). Sircar further on p. 323 adds: "Epigraphic evidence again does not throw any light on the controversy between two groups of early Indian writers on the genealogy of Rāma's family", the one given in the Rāmāyaṇa on the one hand and in the Purāṇas and Kālidāsa's Raghuvamśa on the other. Both these traditions appear to be worthless to the serious

student of history. On p. 324 Sircar says: "Epigraphic records of the 3rd and 2nd centuries B.C., do not offer... evidence of the popularity of the epic,..." This silence about a great epic like RAM and its characters confirms the fact that the original Rāmāyaṇa was composed in the post-Mauryan period i.e., after second century B.C.

4. A.L. Basham, *The Wonder That Was India*, (First edition, 1954, Rpt. Calcutta: Fontana Books in Association with Rupa and Co., 1971), p. 54.

5. *Bhuṣuṇḍi-Rāmāyaṇa* (Pūrva-khaṇḍa), ed. Dr. B.P. Singh (Varanasi, Vishvavidyalaya Prakashana, 1975).

Bhuṣuṇḍi-Rāmāyaṇa, Part II (Dakṣhiṇa-khaṇḍa), ed. Dr. B.P. Singh (Gorakhpur, Avadhi Sahitya Mandir, Samvat 2038).

Bhuṣuṇḍi-Rāmāyaṇa, Part III (Pāścima-khaṇḍa), ed. Dr. B.P. Singh (Gorakhpur, Avadhi Sahitya Mandir, Samvat 2041).

6. In B.R. the incident of लोकापवाद occurs only once in the *Pūrva-khaṇḍa* where the future story of Rāma is narrated to Daśaratha during his तीर्थयात्रा. But here too, the write seems to have realised its irrelevance to his version of the रामकथा and hence has given it an entirely different context and a different turn by telling us that Rāma is not affected by such rumours. The incidents of Sītā's abandonment and her entering the earth thus also become irrelevant to his version of the story. But there is a passing reference to these two incidents in the last *adhyāya* (245) of *Dakṣiṇa-khaṇḍa* which to my mind is an interpolation. In the printed edition also it is put into brackets. The *adhyāya* 244 ends with Rāma living happily with Sītā in Ayodhyā after his return

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from the forest. Then *adhyāya* 245 gives a very short summary in 12 verses of the incidents in Rāma's life described in *sargas* 42-97 of the *Uttara-kāṇḍa* of Vālmiki i.e., Sītā's abandonment in the forest and her entering the earth. This is again followed by a description of Rāma's sports in Pramodavana with Sītā and Sakhis. These confused narrations interrupt the continuity of the story as intended by the writer of B.R. who in the last two *khaṇḍas* resumes his narration from where he had left it in *adhyāya* 244 of *Dakṣiṇa-khaṇḍa*. The third i.e., the *Pāścima-khaṇḍa*, which has all the sectarian matter, contains only one incident from Vālmiki's *Uttara-kāṇḍa*, namely, Rāvaṇa's obtaining Śiva's boon. The last i.e. the *Uttara-khaṇḍa* summaries the rest of Vālmiki's *Uttara-kāṇḍa*, up to Kāla being sent by Brahmā with a message to Rāma to withdraw his *avatāra*. Of course, as required by the sectarian outlook, in B.R. in the end Rāma again goes to Pramodavana.

The editor in his introduction to *Pāścima-khaṇḍa* (p. 1) says that the traditional story of Rāma really ends with *Dakṣiṇa-khaṇḍa* but because of the sectarian attitude of the writer, the latter has only elaborated in the last two *khaṇḍas* the incidents already taken place. My arguments show how a complete story of Rāma as in Vālmiki ends only in the last *khaṇḍa* of B.R. and thus the removal of the 245th *adhyāya* of *Dakṣiṇa-khaṇḍa* helps to maintain the continuity of the story.

7. See his "Bhūṣuṇḍi-Rāmāyaṇa and its Influence on the Medieval Rāmāyaṇa Literature" in the *The Rāmāyaṇa Tradition In Asia*.
8. Though B.R., besides referring to Rāma's एकपत्नीव्रत, has elaborate description of his रासलीला with *gopis* in Pramodavana, these *gopis* are only forms of Sītā. Cf. *Pūrvakaṇḍa* 23/52 and 57.
9. *Ānanda-Rāmāyaṇa*, ed? (Delhi, Chaukhamba Orientalia, Year ?).

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Book Reviews

ARCHAEOLOGY

Ancient Temples of Bihar—by B.K. Jamuar. New Delhi, Ramanand Vidya Bhavan, 1985., 142pp. + 45pl., Biblio. Rs. 250.

The present work is a detailed study on the Ancient Temples of Bihar. It consists of nineteen chapters dealing with the origin and evolution of Temples in ancient period, various temples of Bihar, temples as represented in bronzes, stone sculptures and terracotta plaques and also various references to temples as embodied in the inscriptions of the state. Written in a simple yet impressive style, the work is an important contribution to the field of ancient Indian architecture. It fills up the gap in our knowledge of the development of the temple architecture of Bihar not yet treated in detail by any other scholar.

A Separate chapter deals with the origin and evolution of temples during the ancient period. Fifteen chapters are devoted to various temples of Bihar, e.g. Maniyara Matha at Rajgir, Mahabodhi temple at Bodhgaya, Konchesvara temple at Konch, Mundesvari temple on the Mundesvari Hill near Bhabua, Visnu temple at Apsad, Sun temples at Deo-Barunarak, Deo-Markandey and Deo-Munga, Jagannatha temple at Umga, Siva temple at Mahadeopur, Buddhist and Brahmanical temples at Nalanda, Buddhist temple at Antichak, and Siva temples at Rajgir, Majhagaon and Khekpata. A separate chapter takes into account temples which are almost completely ruined and are known mainly through reports and district gazetteers.

Archaeology of the Brahmaputra Valley of Assam (Pre-Ahom Period)—by R.D. Choudhury. Delhi, Agam Kala Prakashan, 1985. xiv + 271pp. 85Pl. Biblio. Gloss. Map. Rs. 400.

R.D. Choudhury in his present work had

made a study of the icons, sculptures, coins, inscriptions and architectural remains from early Christian centuries to 12th century A.D. Thus, the present study confines to the historical archaeology of the Brahmaputra valley of Assam.

The author traces the Historical background, Cultural background, Icons, Sculptures, Inscriptions, Numismatics and other aspects of Vally's archaeology. The present study is a work of his personal research based on field study, museum study and other relevant published materials.

The book, will help the scholars from outside Assam to have a fair idea about the archaeological wealth of the pre-Ahom period and inspire young scholars to do further work in the field of archaeology in this region.

Archaeological Perspective of India since Independence—Ed. by K.N. Dikshit. New Delhi, Books and Books, 1985. 186pp. + xii Pl. Rs. 300.

The book substantially incorporates the proceedings of International Seminar of the Indian Archaeological Society during its XIV Conference that met in New Delhi between 25-27th October, 1982. Eminent archaeologists from India and abroad participated in the conference and read their papers. In this volume the key papers on various topics dealt with during the conference seminar are included. They cover Prehistoric Stages, Protohistoric Cultures, the Harappan Culture, Iron Age Stages, Early Historic and Mediaeval Archaeology and Archaeological Techniques. The articles are well-documented and are fully supplemented with bibliographical references. The relevant charts, figures and plates have enhanced the value and utility of the book.

Archaeology of Indian Musical Instruments—by K. Krishna Murthy. Delhi, Sundeep Prakashan,

1985. xiv + 108pp. + 48Pl., Biblio., Epil., Abbrev.
Rs. 300.

Musical Instruments in India is a phenomenal, indeed appreciable imagination, thought, and artistic genius have gone into devising prodigious variety of musical instruments. The present book is an outcome of an indefatigable research of the author of the different varieties of musical instruments impeccably delineated in the early Indian plastic art.

The book, comprising various chapters exemplifies meticulously the enormous details of each item of the musical instruments. The musical instruments covered under the classification viz., stringed (*tata*), percussion (*anadha*), wind (*susira*) and solid (*ghana*) from the subject-matter of the study. The indigenous traits and the foreign impacts on the Indian musical instruments are brilliantly visualised. To achieve this end the sculptures of Sanchi, Bharhut, Amaravati, Gandhara, Nagarjunakonda, Mathura and the paintings of Ajanta supplemented by the literary data and other archaeological evidences have all been brought painstakingly within the compass of the study.

Written in vivid and pellucid style, the visualisation of musical instruments is pulsating. The coverage from 2nd century B.C. to 6th-7th centuries A.D. registers all trends and tendencies in sounds and models of the musical instruments.

Archaeology of the Satavahana Kshatraps Times—
by C. Margabandhu. Delhi, Sundeep Prakashan, 1985. xvi + 398pp.; 199 Fig. + 10Pl., Biblio. Append. Rs. 400.

The Six centuries from circa 300 B.C.—300 A.D. covered in this book present a vast vista of the life of the people of central and western India and the Deccan up to the south-east coast from the Mauryan times through the Sunga, Kushana, Kshatraps and Satavahana ruling dynasties. The period represents the emergence of writing through a definite script propagating heterodox religions viz., Buddhism and Jainism, opening up of trade routes, formation of merchant guilds, etc.,—all these contributing to the change and advancement of urbanisation, culture, life pattern, foreign trade as reflected in the artefacts revealed from excavations. The numerous excavations conducted during

the past three decades in this region have yielded structures, artefacts and innumerable objects reflecting the life style of the people of this region.

Here an attempt has been made to reconstruct the material culture of the times on the basis of this vast mass of published archaeological data in the excavation reports. The book has been divided into 12 chapters, beginning with a prologue and ending with an epilogue. Chapters deal with the general history of the period with geographical and archaeological setting as a back-drop. Town planning, cities and villages and the concomitant types of architecture, civil, military and religious are embodied in a separate chapter. The variety of building materials and other contrivances have been detailed and classified in relation to chronology. The aspects of economy, art and religion with a brief description on the existing transport and communications, trade and caravan routes—both inland and foreign, weights and measures, coins as a means of exchange and other essentialities of trade and commerce are also studied in detail.

Buddhist Monuments of China and South-East India—by I.K. Sarma. Delhi, Sundeep Prakashan, 1985. xxii + 115pp. + 47Pl. Biblio., Epil., Gloss. Rs. 350.

The book is an outcome of the author's study tour covering the monuments, ancient sites and museums in the People's Republic of China, under the Indo-China cultural Exchange Programme (1983-84).

It vividly describes the archaeological relics and historical monuments of China in the provinces of Shanxi, Henan and Gansu, besides Beijing and its surroundings. Though emphasis is laid on the Buddhist monuments and relics, and authentic account of the pre- and proto-historic relics and culture sequences documented in recent years through the archaeological fieldwork within the People's Republic of China, is also given. For the first time, one gets a glimpse of the great Buddhist rock-cut caves of Northern and Central China through excellent photo-illustrations. Besides, an analytical correlative study of the Buddhist contacts between South-East India, China and Ceylon is attempted for the first time, bringing to light the potential overseas "Perfume Route" which supple-

mented the older and well-known overland "Silk Road".

The book is of lasting value for the students as well as scholars, interested in the study of the archaeological wealth of China and aims at the growth of culture-contacts between the two most ancient civilizations of the East.

Excavations in Swat and Explorations in the Oxus Territories of Afghanistan—by Evert Barger and Philip Wright. Delhi, Sri Satguru Publications, 1985 (Reprinted). iv + 67pp. + x Pl., Map. (Asian Art and Archaeology Series) Rs. 275.

This memoir is an account of the work of British expedition excavating a number of sites in the Swat Valley and in making an archaeological reconnaissance in the Oxus territories of Afghanistan. Both the regions are intimately connected with India in several epochs of Indian history. It has long been recognised that the lands between the Oxus and the Indus and between the Caspian and the frontiers of China form one vast canvas, which if the history of Central Asia is to be written must be studied as a whole. For in the ten centuries between Alexander's expedition to India and the Islamic invasion, Central Asia was the meeting-ground of three peripheral civilisations, Greek, Gandhara and Buddhist.

This volume is divided into six chapters. Chapter I is on the objects of the expedition, Chapter II deals with the plan of campaign and Chapter III is on the excavations of sites of the Barikot District, Chapter IV deals with the excavation at Charbagh in Upper Swat, Chapter V gives general conclusions on the work in Swat and Chapter VI is on the explorations in Afghanistan. The volume includes a list of objects found in Swat and an Index.

The book also includes various plates depicting Head of Buddha Terracotta figures, Vajrapani, Bodhisattva, and "Life Story" Frieze.

Geomorphology and Stone Age Culture of North-Western India—by Baldev Singh Karin. Delhi, Sundeep Prakashan, 1985. viii + 156pp + xxviii Pl., Biblio. Gloss., Fig. Rs. 250.

The present work is a twin study of Geomorphology and pre-historic Archaeology. The research on which it is based is supported by evidences from

related disciplines relevant and feasible in the valley of Sutlej. In the first part, a comprehensive account of Quaternary geomorphological environment is presented. Data on morphometry, palaeo-currents and pebble fabric analysis, heavy mineral contents and the order of superposition of Post-Sivalik sediments has been sifted in an effort to understand post-Sivalik palaeoenvironment in the region.

In the second part, this work deals with the prehistory of the area. A detailed and thorough presentation of a typological and analytical data with description of pre-historic sites and finds of the area has been presented. Finds of the other investigators have also been considered along with the author's own discoveries. It highlights a critical view of various theories of the relationship of the Soanian Pebble tool culture to the Chelles-Acheulian cultures. Special emphasis has been laid on careful presentation of exact analysis of tool types, their combinations, and frequencies. The work presents the research which assumes a critical attitude and introduces known types from new area.

Handbook of the Archaeological and Numismatic Sections of the Sri Pratap Singh Museum, Srinagar—by Ram Chandra Kak. Patna, Eastern Book House, 1985 (Reprinted). 165pp. Pl. Rs. 170.

The present handbook is the first of its kind on Kashmir and is intended to supply the want felt by the numerous visitors who take an intelligent interest in the antiquities of Kashmir. Each object described is illustrated. The descriptions are as short as they could be.

The aim has been to make the descriptions merely supplementary to the illustrations. All details which were not likely to interest the average visitor, and which would have considerably increased the bulk of the booklet have been avoided.

Historical Archaeology of Central Assam—by Nishipada Deva Choudhury. Delhi, B.R. Publishing Corporation, 1985. xxxii + 286pp. + xxxvi Pl., Biblio., Tables, Abbrev., Maps. Rs. 500.

The work takes into its ambit a detailed study of the historical archaeology of Central Assam, a milieu which has not been adequately explored,

The area of Central Assam covers the plains and the hills, and the people of these two areas are mingled together to give an integrated picture of the culture. This area occupies a significant position in the entire history of Assam. The tribal people lived in the plains before the advent of the Aryans or the Sanskrit-speaking people, in the early centuries of Christian era. After the occupation of the plains by the Aryans, some of the tribes shifted to the hilly areas. Later, the tribals had some impact of the Aryan culture on them. The archaeological remains of Central Assam testify to the existence of two distinct cultures in this area.

The present work incorporates the results of a thorough exploration of the region of Central Assam. The fieldwork brings to light some important new materials in the form of pottery, structural remains and sculptures. These results have been critically assessed with the previous known material on the archaeology of the area.

The work undertakes the study of the archaeology of Central Assam in a critical and exhaustive manner. A comparative study of archaeological remains of Central Assam with those of some other parts of the country has also been attempted.

Invitation to Indian Archaeology—by K.V. Sundararajan. New Delhi, Arnold-Heinemann, 1985. 96pp., Fig. Biblio. Rs. 100.

This book presents the archaeological panorama of Indian material cultures, from the Prehistoric Stone Age remains down to the dawn of early Historical consummation of the 'Indian' brand of cultural ethos, together with the techniques and scientific aids which had helped in unravelling the saga of humankind in this sub-continental segment of Asia.

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With profuse maps, charts and line-drawings supporting the text, it is designed to be a concise introduction to archaeological research in India.

Search for Lañkā—by D.P. Mishra. Delhi, Agam Kala Prakashan, 1985. 78pp. Rs. 70.

The Search for Lanka by Pt. D.P. Mishra is a brief but very exhaustive and critical survey of all that has been written on Lanka during the last 150 years. By making a literary, ethnographic and geographic study, Pt. Mishra has come to the conclusion that Lanka must lie somewhere in the Godavari Delta. Here there are several islands even now known as Lanka. One of these should be Lanka of Ravana, or it might have been submerged in the Sea.

Studies in Indian Archaeology: Professor H.D. Sankalia Felicitation Volume—Ed. by S.B. Deo and M.K. Dhavalikar. Bombay, Popular Prakashan, 1985. xix + 238pp + xvi Pl. + 34 Fig. List of Ph. D. Students with their topics who worked under Prof. H.D. Sankalia. [ISBN: 0-86132-083-3]. Rs. 150.

Archaeological excavations and investigations in recent decades in India have developed extensively and on scientific basis throwing considerable light on the hoary past. For this development, the pioneering work of the doyen of Indian Archaeology, Professor H.D. Sankalia is primarily responsible. Apart from his own outstanding and original contribution to this branch of knowledge, he has been an inspiring teacher and guide to innumerable who in their own right have contributed to varied aspects of archaeology. In this volume, originally brought out as Indian Antiquary number in honour of Prof. H.D. Sankalia, his pupils have contributed articles based on their own work covering different aspects of Indian Archaeology in a wide range of archaeological sites all over India. The revelations made by the spade of these archaeologists will not only be useful to fellow archaeologists but also historians to understand the historical process and to re-examine the conclusions hitherto reached in the light of new evidence.

Wonders of the Past: A World-wide Survey of the Marvellous Works of man in ancient times

written by the leading modern authorities—Ed. by J.A. Hammerton. 2 Vols. Delhi, B.R. Publishing Corp. 1985 (Reprinted). Vol. I: 628pp. Pl. Vol. II: 629-1252pp. Pl. Rs. 3500 for 2 Vols.

The extensive volumes which are profusely illustrated with colour and black and white plates resuscitate and revitalise the past in all its splendour, glory and magnificence and lead us to the doorsteps of the panoramic Wonderland, the marvellous relics of the different parts of the world and the mysterious sculptures of Tell Halaf, the Colossus of Rhodes, the Dead Pharaoh's Golden Coffin, Algeria's Amazing Tombs, the Semitic God Baal, The Egyptian Sphinx, the Real Academy of Plato, the Zeus of Phedias, the Great Wall of China, The Great Dagbas of Ceylon, Egyptian Mummies and Pyramids, the Caves of Ellora and Ajanta, The Parthenon and the Pantheon, The Great Roman Baths, Buddhistic Monasteries and Shrines, the Oracle of Delphi, cite only a few.

The avowed object of the study is to provide a work which would be "as accurate and considered in its information as attractive in appearance". Undoubtedly, the objective has been attained in its entirety. *The Wonders of the Past* should indeed adorn every library and every household.

ARCHITECTURE

Architecture in the Ajitagama and Rauravagama: A Study of Two Indian Texts—by Bruno Dagens. New Delhi, 1984. vii + 175pp. Append., Tables. Rs. 90.

This study in an analysis and survey of the architectural information to be found in the *Ajita* and in the *Raurava*. It looks successively at the architectural teachings that deal with general matters (system of measure, materials, choice of site and progress of the work of construction), architectural components (mouldings, levels of elevation, details of plans and decorative elements) and the different categories of buildings (*prasada*, *mandapa*). It concludes with a presentation of the general layout of the Siva sanctuary and special features of those of other gods. This is not a comparative study of the teachings of the two *agamas* and of those found in several other South Indian texts dealing with architectural questions. Hence,

it comes to a relatively precise definition of architecture as it is conceived in the two texts and it permits the defining of tendencies found in a confusing and voluminous literature. As far as possible the author tries to limit himself to the domain of architecture, leaving aside data which is purely ritual. Similarly, information relating to iconography has been included insofar as it has been found relevant to the study of architecture.

Defence Architecture in Early Karnataka—by S.K. Joshi, Delhi, Sundeeprakashan, 1985. xv + 182pp. + 100 Fig. + 39 Pl. Biblio., Gloss., Abbrev. Rs. 500.

In India, there is a dearth of books on 'Defence Architecture' an essential part of the mainstream of Indian Architecture, which as a whole is considered as the matrix of civilisation.

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Essay on the Origin of the South Indian Temple—by N. Venkata Ramanayya. New Delhi, Asian Educational Services, 1985 (Reprinted). iv + 79 pp. Rs. 75.

The term 'The Dravidian Temple' is often met with in the histories of Indian Art. It is applied to South Indian temple in order to distinguish it from that of Northern India and Deccan. The need for such a distinction is obvious, as these temples differ from those of the north in certain important respects; and it is not reasonable to include both of them in the same class. However, when once this distinction is made it gives rise to certain new

problems which demand solution. The most important of these is the one concerning the origin of the difference between the temples of the north and the south. What are the causes that have given birth to this difference? In other words, what is the origin of the Dravidian or South Indian temple? The question is more easily asked than answered. Answers more or less satisfactory have been given from time to time. However, it cannot be said that the problem has been completely solved. It is too complex to admit of a simple solution. An attempt is made in the present work to study the problem from a new standpoint.

Forts of Rajasthan—by R.L. Mishra. Mandawa (Jhunjhunu), Kutir Prakashan, 1985. 140pp., Biblio., Gloss., Map., Pl. Rs. 165.

Rajasthan is the land of forts. Nowhere in the country except Maharashtra such a large number of forts are found. Military defences are practically innumerable throughout Rajasthan. Almost every hill has a fortification on its summit. Most of them perch on the top of a precipitous hills of great height. Their close proximity consolidated the defences of the region and threw an unsurpassable barrier in the way of the enemy.

Many of these forts stand in a dilapidated condition today mourning over their lost grandeur but a large number are so well preserved as to retain their medieval defences practically intact.

The present work is confined to the treatment of the subject in a general way. These forts also contain within their four walls renowned temples, mosques, tombs which have all been described and some of them illustrated.

The author has considered it desirable to include some cursory notes about their defences and the mode of fortification.

Short notes about the outstanding forts of India have also been appended to give the reader a fair idea of these forts. Besides some most popular couplets on the tongues of the people about the forts have been given with their English translation to provide a literary tinge to the account.

Hindu Temple Art of Orissa. Vol. I—by Thomas E. Donaldson. Leiden, E.J. Brill, 1985. xx + 562pp. Catalogue of Illus., Maps + 12 charts + 8

Diagrams + 40 ground plans + 1237 Figures on Plates. (Studies in South Asian Culture Ed. by Janice Stargardt, XII). (ISBN: 90-04-07173-3 and 90-04-07174-11) DG 300.

This book is a study of the Hindu temple art of Orissa with particular reference to the city of Bhubaneswar, which among the cities of India is unique in that its extant temples cover nearly a thousand years of sustained architectural activity. The book is divided in two main sections. In the first of these, Part I (Chapters I-VIII), the temples are treated in a broad chronological and regional sequence with a brief historical introduction at the beginning of each chapter. In Part II the stylistic evolution and iconographic programme of select individual features, motifs and sculptures are analyzed in detail, emphasizing continuity and change. Chapters IX-XII are devoted to individual architectural features while chapters XIII-XVIII delineate the stylistic evolution and iconographic development of sculptural motifs.

This comprehensive monograph introduces hitherto little-known Orissan temples and sculptures and should prove to be an invaluable encyclopaedic source-book in respect to stylistic and iconographic evolution.

Saiva: Art and Architecture in South India—by C. Krishna Murthy. Delhi, Sundeep Prakashan, 1985. xiii + 248pp. + 92Pl., Biblio., Abbrev. Rs. 300.

The present volume provides for the first time a detailed history of the Saiva Temple in Tiruvorriyur. It consists of eleven chapters dealing with the origin and development of the temple in question, its management and administration, the worship and festivals associated with it, its Art, Architecture and Iconography, its role in the history of Saivism in South India, etc. It contains also seventy-two illustrations and a detailed Bibliography.

The Volume is a significant contribution to the study of Saivite Art and Architecture in South India.

Taj Mahal and Its Incarnation: Original Persian Data on its builders, material costs, measurements etc.—by R. Nath. Jaipur, Historical Re-

search Documentation Programme, 1985. xvi + 152 + 64pp. + xxi Illus. Rs. 400.

It deals with the data related to the construction of the Taj Mahal, e.g. its builders, stones, costs and measurements, from several unpublished Persian manuscripts, firmans and Court histories. It settles scores of popular misnomers and, more than that, brings to light new facts some of which are startling. As costs of three sets of tombstones are given it is certain, for example, that a third set of tombstones was made over the real graves in the basement, beneath the upper sets. The monthly amount shown against the name of a worker does not denote his personal salary, but the total remuneration of the artisans who worked under him. He was a sort of head-man or supervisor and in some cases he was not an artist himself. The figures shown against common stones do no represent numbers but cubic 'dheri', or 'phari', and so on. This data is basic to the origin of its Idea and Form and this would help to reconstruct its history authentically.

The Ancient Bridges of India—by Jean Deloche.
New Delhi, 1984. 121pp. + 74Pl. Biblio., Diagrams. Rs. 98.

Here is an attempt to bring together and make accessible to the general reader all the relevant information that is available regarding the art of bridge-building as it existed in India before the establishment of the British power. It highlights a noteworthy engineering skill and boldness of enterprise displayed by the people of this country in the bridges they constructed without sophistication of technology in its modern form. The work was originally published in French. In the present revised edition copious new material has been incorporated. The book has broadly been divided into two sections on Brick and Stone Bridges of the Plains and the Plateaus and Himalayan Bridges. By making a typological analysis of these structures and study of their distribution in space and time, an effort has been made to study value and historical significance of the important ancient Bridges. Chronological aspects and geographical localisation have been duly considered.

The Jarai Temple at Barwa Sagar—by S.D. Trivedi. Jhansi, Government Museum, 1985. 68pp.

+ 54Pl. Biblio., Append., Gloss., Abbrev. Rs. 100.

The Jarai Matha located near Barwa Sagar (Dist. Jhansi) is one of the masterpieces of Indian temples. It has its own grandeur in architecture and elegance in sculptural art. On the outer walls of this structures some unique forms of icons are portrayed. One can admire the delicate treatment of the Apasaras and Nayikas on the walls of this shrine. The variety in material culture and profusion of intricate decoration are simply remarkable in the Jarai Matha. This temple serves a prelude to the vigorous phase of temple-building activity in Central India.

A detailed and systematic study of this magnificent temple has been attempted in this monograph. The book deals, in detail, with the date of its construction, architectural details and aesthetics of sculptural wealth. The icons have been studied on the basis of the Śilpaśāstras and the relevant Purāṇic texts. The author has also taken into account the gleanings of social life as reflected in the dress, ornament, coiffure, dance and music scenes. The comparative study and evolution of temple architecture in this region through the ages has been given at the end.

The book is illustrated with fifty-four photographs and seven plates of line drawings.

ART

Aesthetic Communication: The Indian Perspective
—by Rekha Jhanji. Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1985. viii + 141pp. Biblio. Rs. 75.

This study of aesthetic communication is inspired by a desire to solve some contemporary problems relating to the communication and enjoyment of art in the light of the ancient Indian aesthetic theories. Man's perfection of the modes of communication and travel has transformed the multiplicity of world cultures into a single unit with delicate regional flavours. Thus, even though we are struck by certain perennial characteristics of the human situation we have also become increasingly aware of our cultural heritage with its myriad ramifications. Consequently we are becoming more and more conscious of our responsibility of

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preserving the delicate nuances of this rich past along with an effort to maintain communicability.

The book attempts to show that ancient Indian thinkers had reflected on many of the important problems of aesthetics. They displayed a keen insight into the role of medium in the emergence of a work of art. Consequently their theories were closely associated with actual art practices. Furthermore, art was seen as intimately related to society and was never taken to be an imaginative exercise divorced from moral and social values. But since the aesthetic experience was treated as *sui Generis*, in spite of its moral significance, art was never treated as a handmaid to morality. The book highlights throughout the problems of perception, enjoyment and evaluation of art objects with a view to explore possibilities for a future aesthetic theory.

Art of Ancient India—by Susan L. Huntington, 1985. xxix + 785pp. Biblio., Gloss., Illus. [ISBN 0-8348-0183-3] \$ 80.00.

This volume is an outstanding portrayal of India's highest intellectual and technical achievements. The works and monuments included in it have been selected not only for their artistic merit but also in order to both provide general coverage and include transitional works that furnish the key to all-encompassing view of the art.

The volume is written for many audiences: scholars, for whom it provides an up-to-date background against which to examine their own areas of study; teachers and students of college level, for whom it supplies complete summary of and a resource for their own deeper investigations into Indic art; and curious readers, for whom it gives a broad-based introduction to this fascinating area of world art.

Art of India: Khajuraho—by Kalyan Kumar Chakravarty. New Delhi, Arnold-Heinemann, 1985. 47pp + 50 Pl., Biblio. [ISBN: 81-7031-009-1]. Rs. 300.

Here is a major attempt to look at the faceless Khajuraho artist, to span the gulf in understanding that has widened between us and the artist over the centuries. It is a quintessential account of his attempt at recreation of the most lyrical, ecstatic moment rather than representation of the most athletic form.

The Khajuraho artist lived to describe the total rather than the partial life of the entire community rather than of any individual with any particular obsession. He wanted to satisfy the man of fastidious discrimination and social charm rather than the sexual or religious fanatic. He was the aesthete par excellence whose mind excluded nothing in life, nothing that sustained or enhanced it. His image and his temple were outer manifestations of his inner vision in which the antagonism between Yoga and *Bhoga* was dissolved.

Above all, the Khajuraho artist admitted all forms to all temples, irrespective of sectarian affiliations and orchestrated a unique symphony of poetry, dance, music, painting, acting, sculpture and architecture in malleable sand stone. The upward surge towards the central point in elevation, the urgency of progression towards a focal centre in the floor rhythm or in the ceiling, are all symbolic of the incessant attempt of the artist to mirror the urge towards unity in all creation.

A Study on the Thanjavur Art Plate—by P. Saravanavel, 1985.

Thanjavur district as a whole, is known for its excellent and sophisticated metal industry. The object of this study is to present the results of a quick-survey of the working of the Thanjavur Art Plate Industry with particular reference to marketing aspect. It presents a synoptic review of art plate production units and to assess the efficacy of marketing channels of such art works. The book will be useful both to the connoisseurs and the artisans for further growth of this industry.

Chinese Art—by Stephen W. Bushell. 2 Vols. New Delhi, Cosmo Publications, 1985 (Reprinted). Vol. I: xi + 148pp + 143Pl. Vol. II: xiii + 158pp + 135pl. Rs. 475 for 2 Vols.

The study of any branch of art supposes some acquaintance with the history of the people among whom the art was practised. This applied with additional force to China and to Chinese Art, a still more distant and less familiar field of study. While many ancient civilizations of the world have culminated and disappeared below the horizon, China has continued to exist, to work out its own ideas of art and ethics.

The author presents here an inquiry into the exact illustration and description of the typical objects with references to their source of information calculated to throw light upon their origin and association, investigating systematically into almost all aspects of the Chinese Art. Sculpture, Architecture, Bronze, Carving on wood, Ivory, Rhinoceros Horn, Lacquer, Jade, Pottery and Porcelain, Glass, Enamels, Jewellery, Textiles, Silks, Carpets and a host of other magnificently exotic arts have been recorded and systematically explained by the author. The investigation gains all the more value as it has been profusely illustrated with more than 240 plates.

The book in two volumes shall be a rich source of study for the student and scholar, and shall be equally interesting for the tourist and the collector.

Chitra-Pothi: Illustrated Palm-Leaf Manuscripts from Orissa—by J.P. Das. New Delhi, Arnold-Heinemann, 1985. 127pp., Pl., Biblio. Rs. 200.

An important, but little known, art form of Orissa is the illustration on palm-leaf, which flourished with the Orissan tradition of copying *kāvya* texts on palm-leaf, manuscripts and illuminating them. This art form reached its zenith during the golden age of Oriya *kāvya* literature in the eighteenth century when a large number of *Chitrapothis* (illustrated palm-leaf manuscripts) were done.

This book traces the palm-leaf tradition of Orissa and the development of Oriya literature which provided the basis of palm-leaf art. It discusses the making of the chitra-pothi and texts illustrated and studies the patron, scribe and artist. The concluding chapters provide an analysis of the palm-leaf art: as illumination of the text and as an art form.

Exploring India's Sacred Art: Selected Writings of Stella Kramrisch—Ed. by Barbara Stoler Miller. Philadelphia, 1983. xviii + 356pp. [ISBN: 0-8122-1134-0]. \$ 21.00.

The volume is an invaluable treasure of scholarly essays on Indian art and its religious context written by Stella Kramrisch from time to time. Her works on Indian art and culture have been a dominant force in shaping Western and Asian conceptions of Indian culture. The papers for this

volume have been chosen with a view to presenting Stella's most lucid expositions of her basic ideas on Indian religious art. Major descriptive and conceptual studies from different periods of her work have been included. It begins with her first article. "The Representation of Nature in early Buddhist Sculpture" (Bharhut-Sanchi), which is illustrated here. The selection emphasizes obtained cultural and symbolic values of Indian art that Stella has concentrated on in her works. The two articles in the opening section, discuss the ways art fits into society and communicates religious concepts. The second section has the essays from *Unknown India*, which incorporates her earlier works on folk art, such as kanthas and various forms of ritual art. The article "Indian Terracottas" is also reprinted. Section three entitled "The Subtle Body" includes studies of literary and visual Symbolism. Sections four and five, on temple sculpture and painting, contain essays on formal and technical considerations combined with analyses of symbolic meaning. The volume testifies to the life and work of one of this century's greatest art scholars and provides an unparalleled source of insight into Indian art and culture.

Early Chalukya Art at Aihole—by S. Rajasekhara. New Delhi, Vikas Publishing House, 1985. xii + 227pp. + 53Pl. Biblio., Append., Gloss., Maps. [ISBN: 0-7069-1963-7]. Rs. 125.

The present work is a study of the temples at Aihole which were built by Chālukyas and are not only the largest in number but also of the most complex variety. The role of the rulers in the promotion of temple-building activities of various sects—Vaiṣṇava, Śaiva, Sūrya, Jaina, and Buddhist—and the emergence of Aihole, Badami, Pattadakal and Mahakuta as important centres of religion and art has been discussed at length by the author. The chief features of the early Chālukya temple architecture have been described in detail and role of the scribes, architects and sculptors has been adequately assessed. A study of the chronology of the temples is a major contribution of the work. The earlier views of Henry Cousens, Percy Brown, Charles Fabri, Benjamin Rowland, K.V. Soundara Rajan, R.S. Gupta and others have been thoroughly re-examined. Most of the temples like the Ladkan, the Kontgudi and

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the Durga were built in the closing year of the seventh and in the eighth century A.D. and not in the fifth-sixth century A.D. as held by some of the earlier scholars. The author has also made a valuable study of the religious affiliation of the temples, and the iconographical study of the Hindu, Jaina and Buddhist sculptures. The book is profusely illustrated with photographs and maps.

Fundamentals of Indian Art. Vol. I: Themes and Concepts—by Ananda Kentish Coomaraswamy. Introduction by S. Durai Raja Singam. Jaipur, The Historical Research Documentation Programme, 1985. xix + 103pp. Rs. 100.

Being Volume I of A.K. Coomaraswamy's monumental Four-Volume Series entitled: *Fundamentals of Indian Art*, it is devoted to Themes and Concepts of Indian Art and contains his classic monographs on basic issues. Art is *Māyā* and visualisation as prescribed by Śukra-Niti-Sāra, is its process; it is not a photographic representation of Nature, which "realism" would reduce it to a Science. In Indian Art, we are concerned with the IDEA (of divinity and beauty) behind the FORM, rather than the imitation of that Form. 'Idealism' and 'Symbolism' is its approach and it is sacred on this count. Art is an 'intellectual' rather than a 'manual' act and this is how it is distinguished from craft. Thus he deals with the Philosophy of Indian Art and Aesthetics in the subtle details with reference to its *raison d'être* and lays foundations of this study in the right earnest. The Introduction will help the reader to understand Coomaraswamy.

Glorious Art of the Śunga Age—by B.C. Sinha. Delhi, Durga Publications, 1985. xx + 120pp. + xxxiv Pl. Biblio. Rs. 140.

The study of the cultural history of India of the period has its own importance as it marks a change of the Mauryan dynasty, its culture and art. After establishing his own dynasty, Pushyamitra Śunga established a reign of peace. Art and architecture developed as a sign of the peace prevailing in the country, although foreign incursions were not altogether stopped.

Buddhist accounts have tried to paint the character of Pushyamitra as a traitor but the author considers his act as a need of the hour.

The author says that the Sunga period makes a mark in the field of architecture. The carpenter is replaced by the sculptor although wood continued to be used with stone. Some of the important achievements of the period are the enlargement of Sanchi Stupa, erection of the gateway of Bharhuta and the railings of Bodhgaya. The countryside art movement in Sunga period extended to Orissa and Nilgiri Hills. Mathura as a religious centre during the period became a flourishing centre of art in North India.

History of Indian and Indonesian Art by A.K. Coomaraswamy. 1985. vii + 295pp. + 128Pl. and Maps. [ISBN: 0-486-25005-9]. \$ 8.95.

Here is the unbridged reprint of Ananda Coomaraswamy's classic study of Indian Art. Divided into six sections, the book takes in material from the earliest Harappa archaeological finds up through Rajput and Sikh paintings of the mid-19th century and the early art and craft works at the beginning of this century.

Most of the study deals with Indian art, but Indonesia and the peripheries of Southeast Asia are covered to the extent where they reflect Indian influences. Background information on the history and geography of the area is provided along with philosophical, religious, and social insights.

The book is invaluable for those interested in the history and aesthetics of Indian and Indonesian art.

Invitation to Indian Art—by C. Sivaramamurti. New Delhi, Arnold-Heinemann, 1985. 30pp. + 36Pl. Rs. 100.

Invitation to Indian Art by C. Sivaramamurti as the name indicates is a short introduction to the subject. It starts with a short discussion of the canons of art criticism, helping understanding of art, as well as techniques involved in producing objects of art. It shows how as in literature figures of speech embellish, in art there are similar embellishments. The taste, flavour or *rasa*, and style or *riti* are discussed. There are examples cited for giving a vivid idea in terms of art rhetoric. Propriety in art is also herein explained, with suitable illustrations. Various schools of art with characteristics of their own, are explained both in sculpture, in stone, metal and clay as well as in paint-

ings, both murals and those painted on palm-leaf, canvas and paper. Suitable illustrations are chosen for convincingly explaining the charm of Indian art.

Panorama of Jain Art—by C. Sivaramamurti. New Delhi, 1983. 372 pp. + 564 Pl. Gloss. Rs. 650.

The contribution of Jain Art to the mainstream of art in India has been considerable. Every phase of Indian art is represented by a Jain version and each one of them is worthy of meticulous study and understanding. The range is wide, the charm inviting, the study revealing. What is it that would not attract in every way the mind of the connoisseur and the scholar to approach this art with reverence to understand it? A happy idea that occurred to the sponsors of this scheme of presenting a *Panorama of Jain Art* accounts for a plan of aesthetically rich volumes of which this is the first. India being a sub-continent rich in artistic treasures, it only invites singling out the material everywhere, understanding, appreciation and elucidation.

रीतिकालीन श्रृंगारिकता एवं ललित कलाएं—ले०
जनेश्वर प्रसाद । वाराणसी, भारतीय विद्या
प्रकाशन, १९८५। १६+१८५ पृ०+२८ चित्र।
र० १००।

डॉ० जनेश्वर प्रसाद ने अत्यन्त परिश्रम और मनोयोग से "रीतिकालीन श्रृंगारिकता एवं ललित कलाएं" का अध्ययन, मनन और चिन्तन किया है। वस्तुतः यह सौन्दर्य शास्त्रीय अध्ययन है। अतः लेखक के लिए जरूरी था कि वह विभिन्न ललित कलाओं के समान कलात्मक उपकरणों की तलाश करता। यह कार्य श्रमसाध्य ही नहीं है बल्कि इसके लिए विशिष्ट अभिरूचि और विश्लेषण की क्षमता भी अपेक्षित है। पुस्तक द्वारा यह प्रमाणित हो जाता है।

नैतिकता के परिप्रेक्ष्य में इन कलाओं की परिवेशजन्य विशेषताएँ अपने आप उजागर हो जाती हैं। आजकल की पुस्तकों की तरह इसमें परिस्थितियों का पैवन्द नहीं लगाया गया है। रंग, रेखा और

पत्थरों के माध्यम को विवेचित करते हुए लेखक इनके भीतर से पुस्तक को अनावृत करने में पूर्णतः समर्थ है।

Studies on the Ancient Treatise of Indian Art—by Asoke Chatterji Shastri. Calcutta, Sanskrit Book Depot, 1982. 96 pp. Rs. 50.

Asia and particularly South-east Asia was bound by the tie of a cultural friendship from a fairly early period. Scores of Sanskrit treatises dealing with iconography, iconometrics and paintings associated with Buddha and Buddhism have been translated into Tibetan, Chinese and other languages by the respective scholars. The Citralaksana of Nagnajit is one of such treatises. The author has translated it directly from the Tibetan text into Sanskrit Verses.

Studies in Buddhist Art of South Asia—Ed. by A.K. Narain. New Delhi, Kanak Publications, 1985. vi + 140pp. + 54Pl. Rs. 250.

This book is a collection of the important papers read during the International Conference on the History of Buddhism held in 1976 under the aegis of the University of Wisconsin, U.S.A. The aim of this collection is to provide the scholars, who are attracted to Buddhist art, with a single volume, which will serve as a runway for their scholastic flights. Such a volume has now become a necessity because the bulk of materials required for the study of impact of Buddhism on the religious and cultural practices of diverse people, the influence of Buddhism on the origin and growth of various regional schools of Buddhism etc. The topics included are: origin and early history of the Buddha image, the birth of the Buddha image, Buddhist narrative art, style of standing Buddha images, nature and meaning, religious practices and the art fostered during the tantric phase of Buddhist activities in South Asia. The text is profusely illustrated.

ASTROLOGY

Astrological Combinations—by Kailash Vajpeyi. New Delhi, Arnold-Heinemann, 1985. 185pp. Rs. 75.

Planetary combinations or yogas are the most im-

portant aspects of the Indian astrological system. The renowned astrologers of ancient India realised after long observation that certain combinations occurring in various horoscopes tended to point to certain inherent traits in the personality of man. This book is an attempt to decipher the language of planets.

Matters as wide-ranging as the criminal tendencies or suicidal traits of an individual, a person's love life, his spiritual inclinations, acquisition of sudden wealth and social status are all indicated by these yogas. The beginning of a major period of a planet is determined by the position of the moon in reference to a particular constellation. The characteristics of an individual are also established as per position of the Moon.

The author does not restrict his discussion of these details to the theoretical level. The actual horoscopes of some of the eminent personalities have also been reproduced to add concrete support to the arguments. The book is fully illustrated with numerous charts.

भाग्य और पुरुषार्थ : एक नया अनुचिन्तन—ले० वंशीधर । वाराणसी, वीर सेवा-मन्दिर-ट्रस्ट, १९८५। ६+४६ पृ०। २०४।

छः प्रकरण और एक परिशिष्ट में विभक्त इस पुस्तक में सामान्यतया विश्व के सभी पदार्थों में स्वभावतः विद्यमान अपनी-अपनी योग्यता के अनुसार पर्यायों की उत्पत्ति का भाग्य और पुरुषार्थ के साथ संबंध स्थापित करके उनमें पर्यायों की उत्पत्ति का विवेचन किया गया है। जीवों और कर्मणवर्गणा व नोकर्मवर्गणा रूप पुद्गली में स्वभावतः विद्यमान वैभाविक शक्ति के अनुरूप पर्यायों की उत्पत्ति का भाग्य और पुरुषार्थ के साथ संबंध स्थापित करके उनमें पर्यायों की उत्पत्ति का विवेचन किया गया है।

विषय गंभीर होते हुए भी भाषा शैली सरल एवं सुबोध है।

भारतीय कुण्डली विज्ञान : कुण्डली विज्ञान पर

प्रामाणिक हिन्दी ज्योतिषशास्त्र—ले० मीठालाल हिमतराम ओझा । वाराणसी, देवर्षि प्रकाशन, १९८५। १५२+७४ पृ०। २०४०।

इस पुस्तक के द्वारा बिना लम्बे गणित के सरलता से सारणी-कोष्ठक आदि द्वारा छोटी और बड़ी जन्म पत्रिका, वर्ष पत्रिका आदि का निर्माण किया जा सकता है। साथ ही विश्व के किसी भी प्रदेश में जन्म लेने वाले बालक की जन्म कुण्डली बनाने के साधन एवं सुगम प्रकार उदाहरण के द्वारा स्पष्ट दिखाये गये हैं। इतना ही नहीं पाश्चात्य पद्धति से लग्न साधन, ग्रह स्पष्टीकरण एवं ग्रह परिभ्रमण पद्धति, सूक्ष्मदशा और प्राणदशा के साधन का प्रकार आदि भी इसकी प्राचीनता के साथ आवु-निकता का परिचय देती है। फलित ज्योतिष के इष्टकाल शोधनादि अनेक विषयों का समावेश कर गागर में सागर भरने की दिशा में अग्रसर होने का लेखक ने प्रयास किया है। यह एक पुस्तक ज्योतिष सम्बन्धी गणित के लिए पर्याप्त सिद्ध हुई है। ज्योतिष के आरंभिक अध्ययन से विशिष्ट अध्ययन को योग्यता प्राप्त करने की सम्पूर्ण सामग्री इसमें शास्त्रानुसार पर्याप्त मात्रा में संकलित है।

भास्वती—ले० शतानन्द; मातृप्रसाद पाण्डेय कृत छात्रबोधिनी नाम संस्कृत सोदाहरण भाषा टीका सहिता, सं० रामजन्म मिश्र । द्वितीय संस्करण । वाराणसी, चौखम्भा संस्कृत संस्थान, १९८५। १६+११९ पृ०। (काशी संस्कृत ग्रंथमाला, ४६) । २०४५।

प्रस्तुत पुस्तक सिद्धान्त गणित की एक महत्वपूर्ण कृति है जिसके प्रणेता आचार्य शतानन्द भास्कराचार्य से पूर्व अपने समय के मान्यताप्राप्त सिद्धान्त-वेत्ता थे। यह पंचांग बनाने के लिए बहुत उपयोगी पुस्तक है। इसकी एक विशेषता यह है कि यह सूर्य-सिद्धान्त का अनुसरण करती है, इसी से इसका नाम 'भास्वती' रखा गया है। इस ग्रंथ को बने हुए आठ शताब्दियां बीत चुकी हैं। वराहमिहिर के

उपदेशानुसार वेध करके ग्रहों की ठीक स्थिति जानकर इसकी रचना की गई थी इसी से लोकोक्ति प्रसिद्ध है कि 'ग्रहणे भास्वती बन्धा' अर्थात् ग्रहण का समय निकालने के लिए भास्वती श्रेष्ठ है और ज्योतिष शास्त्र के प्रत्यक्ष (सही) होने में सूर्य-ग्रहण और चन्द्रग्रहण ही प्रधान साक्षी हैं। आचार्य ने कुल आठ अध्यायों में सिद्धान्त के पूरे-पूरे सभी भागों का समावेश बड़ी सरल विधि से कर दिया है। पुस्तक में संस्कृत मूल के साथ-साथ संस्कृत और हिन्दी टीकाएं दी गई हैं और विषय को स्पष्ट करने के लिए उदाहरण दिए गए हैं।

बराहमिहिर-बृहज्जातकम्, श्री भट्टोत्पल संस्कृत व्याख्या तथा केदारदत्त हिन्दी व्याख्योपेतम्: व्याख्या० केदारदत्त जोशी। दिल्ली, मोतीलाल बनारसीदास, १९८५। ६२+४४१ पृ०। रु० १०० (सजिल्द); रु० ७० (अजिल्द)।

मानव मात्र को अपना भविष्य जानने की उत्सुकता होती है। भविष्य ज्ञान के लिए वेद पुरुष के ६ अंगों में ज्योतिष शास्त्र, वेदपुरुष का चक्षुस्स्थानीय विशेष अंग है। इस दिशा में दैवज्ञ बराहमिहिर कृत 'बृहज्जातक' विशेष उपयोगी सिद्ध हुआ है। वस्तुतः 'बृहज्जातक' फलित ज्योतिष का उपजीव्य ग्रन्थ है।

इस ग्रन्थ में २८ प्रकरण हैं जिनमें खगोल ग्रह गणित सिद्ध १२ राशियों का परिचय, राशियों के स्वामी, ग्रहों की योनियां, पशुपक्षी कीटाणु प्रवृत्ति प्राणियों के जन्म की ग्रहस्थिति, कृषि की उत्पत्ति से अन्न फल पुष्पोत्पत्ति की तरह मानवोत्पत्ति का शुभाशुभ समय, उत्पन्न जातक (लड़का या लड़की) के बाल्य जीवन में दुख संकटादि विचार, आयु का समय, शुभाशुभ दशा विचार, गोचर से शुभाशुभ समय बोधक अष्टकवर्ग विचार, जीवन की आजीविका, ग्राम, नगर, देश में प्रसिद्धि, कारक राजयोग, ग्रहचन्द्र संचार से अनेक राजयोग जन्म-नक्षत्रों से शुभाशुभ, ग्रहों की परस्पर दृष्टि से तथा

एकादि सात ग्रहों के योग से राजसंन्यासादि योग, १२ भागों से शुभाशुभ अनेक प्रकार के जीवन के अनिष्ट योग, स्त्रियों का शुभाशुभ भविष्य, मृत्यु का समय, अज्ञात जन्मसमय के मानव का विलोम गणित से जन्मसमय का ज्ञान और ग्रन्थ की समाप्ति पर ग्रन्थ रचयिता आचार्य की वंशपरम्परा का संक्षिप्त वर्णन किया गया है।

बृहद्देवज्ञरञ्जनम् 'श्रीधरी' हिन्दी व्याख्या सहितम्—
ले० रामदीन दैवज्ञ; व्याख्या० मुरलीधर चतुर्वेदी।
भाग २। दिल्ली, मोतीलाल बनारसीदास,
१९८५। ७१४ पृ०। रु० १५० (सजिल्द),
रु० १२० (अजिल्द)।

प्रस्तुत कृति श्री रामदीन दैवज्ञ कृत बृहद्देवज्ञरञ्जन का द्वितीय भाग है। इस भाग में प्रकरण ५२ से ८८ तक (अंत तक) का प्रकाशन हुआ है। इसके प्रथम भाग में ५१ प्रकरण आ चुके हैं। पाठकों की सुविधा के लिए इसे दो भागों में विभाजित किया गया है। ज्योतिषाचार्य डॉ० मुरलीधर चतुर्वेदी ने इस पर 'श्रीधरी' नामक सरल हिन्दी व्याख्या लिखी है।

यह एक संग्रह-ग्रन्थ है। संग्रहकर्ता श्री रामदीन दैवज्ञ काशी-नरेश के सभा-पण्डित थे। ज्योतिष शास्त्र के महत्वपूर्ण विषयों पर इन्होंने ग्रन्थान्तरों से उद्धरण देकर इस ग्रन्थ को संवारा है तथा उद्धृत प्रमाणों के स्रोतों को टिप्पणियों में देकर इस ग्रन्थ की शोभा में अभिवृद्धि की है।

प्रस्तुत द्वितीय भाग में सूतिका-गृह-प्रवेश, जातकर्म, नामकरण, खट्वारोहण, कर्णवेध, ढोला-रोहण, दुग्धपानविधि, दन्तोत्पत्ति, ताम्बूल-भक्षण, निष्क्रमण, उपवेशन, अन्नप्राशन, अन्नपूर्ति, चूड़ा-कर्म, दन्तधावन, व्रतबन्ध, विद्यारम्भ, समावर्तन, छुरिका-बन्धन, विवाह-संस्कार, वधु-प्रवेश, द्विराग-मन, द्वयंगयात्रा, स्वामी-दर्शन, वाटिका निर्माण, कृषिकर्म, रोगविचार, दीक्षाग्रहण, अग्न्याधान, अग्न्याहुति, राज्याभिषेक, देव-प्रतिष्ठा, जलप्रतिष्ठा,

यात्रा-मुहूर्त, गृह-निर्माण, वास्तुप्रकरण एवं गृह-प्रवेश प्रकरण हैं। इनके मुहूर्त व फलाफल का वर्णन, ग्रह, नक्षत्र, लग्न, वार, पक्ष, मास आदि के आधार पर किया गया है। वर्ष्योद्धरणों की पुष्टि ग्रन्थ-ग्रन्थान्तरों के प्रमाण से की गई है। यह ज्योतिर्विदों के लिए परमोपयोगी ग्रन्थ है।

गूढार्थदीपिका—ले० वामदेव उपाध्याय; सं० जयमन्त मिश्र इत्यादि। दरभंगा, कामेश्वरसिंह दरभंगा संस्कृत विश्वविद्यालय, १९८५। ६+२४३ पृ० (महाराजाधिराज कामेश्वरसिंह ग्रन्थमाला १४)।
ह० ३५।

ईसा की सत्रहवीं शताब्दी में लिखी गई यह पुस्तक धर्मशास्त्र-विषयक है। इसमें संवत्सर, ऋतु, मास, पक्ष, तिथि, वार, नक्षत्र, दिन और रात्रि में किए जाने वाले भिन्न-भिन्न धार्मिक कार्यों, आह्निककृत्यों, शुद्धिविवेचन, श्राद्ध कर्म आदि की विस्तृत व्याख्या की गई है। साथ ही, इसमें पूर्वाचार्यों के मतों का भी सादर उल्लेख किया गया है। कतिपय स्थलों पर वाचस्पति मिश्र आदि के विचारों की समा-लोचना भी गई है। सम्पूर्ण पुस्तक संस्कृत भाषा में लिखी गई है जिसमें मनु, याज्ञवल्क्य, बृहस्पति आदि अनेक स्मृतिकारों के ग्रंथों के उद्धरण भी दिए गए हैं।

हस्तरेखाएँ बोलती हैं: Language of the Hand; उदाहरण चित्रों सहित—ले० कीरो; हिन्दी अनु० गौरीशंकर कपूर। नई दिल्ली, रंजन पब्लिकेशन्स, १९८५। २१६ पृ०+१५ चित्र। ह० ४०।

आयु, स्वास्थ्य, धन, सम्पत्ति, प्रेम, विवाह, स्वभाव, चरित्र आदि जीवन से सम्बद्ध, प्रिय एवं अप्रिय घटनाएँ किस मानव की चिन्ता एवं उत्सुकता का विषय नहीं हैं? जीवन में सफलता की प्राप्ति मनुष्य के लिए जितनी अनिश्चित है, उसकी जानकारी के प्रति उत्सुकता की मात्रा भी उतनी ही अधिक है।

प्रस्तुत पुस्तक 'हस्त रेखाएँ' संसार के प्रसिद्ध भविष्य वक्ता कीरो की श्रेष्ठ पुस्तक है। इस ज्ञान के साथ अनुभव की परिपक्वता को मिलाकर उन्होंने जो पुस्तकें लिखीं और भविष्यवाणियों की वह अधिकतर सत्य सिद्ध हुईं।

गौरव का विषय है कि यह पुस्तक अंग्रेजी भाषा में लाखों पाठकों ने पढ़ी और इसकी श्रेष्ठता को सराहा। अब इसका यह हिन्दी रूपान्तर सर्वप्रथम प्रकाशित किया गया है।

पठन और मनन के पश्चात् आपको अपने और सम्पर्क में आने वाले व्यक्तियों के चरित्र, स्वभाव आदि के सम्बन्ध में जो आश्चर्यजनक जानकारी प्राप्त होगी वह ज्ञान-वृद्धि के साथ-साथ जीवन में लाभप्रद और उपयोगी सिद्ध होगी। विषय को स्पष्ट करने के लिए प्रसिद्ध व्यक्तियों के हाथ व स्वयं कीरो का हाथ भी इसमें सम्मिलित है।

जातक-पारिजात: (सौरभभाष्य सहित:—ले० वैद्यनाथ; भाष्य० गोपेश कुमार ओझा। भाग २। दिल्ली, मोतीलाल बनारसीदास, १९८५ (पुनर्मुद्रण)। १५+६२५+११२४ पृ०। ह० १०० (सजिल्द); ह० ८० (अजिल्द)।

ज्योतिष के संहिता, होरा और सिद्धांत—इन तीन विषयों में जातकपारिजात का स्थान होरा के अंतर्गत आता है।

जातकपारिजात के प्रारंभिक आठ अध्याय प्रथम भाग में अलग जिल्द में छपे हैं। प्रस्तुत कृति जातकपारिजात का द्वितीय भाग है। इसमें नवें अध्याय से लेकर अठारहवें अध्याय तक के दस अध्याय आ गए हैं और इस प्रकार ग्रन्थ पूर्ण हो गया है।

इस भाग के अध्यायों का विवरण इस प्रकार है:—नवम अध्याय में मान्दिफल का विस्तारपूर्वक वर्णन किया गया है। दशम अध्याय में अष्टकवर्ग का निरूपण है। जिस अष्टकवर्ग के निरूपण में ज्योतिर्विदों ने पुस्तकें भर दी हैं उसी का सार इसमें

मिलेगा । किस जातक का कौनसा वर्ष कैसा जाएगा—इसका इस अध्याय में विवेचन किया गया है । ग्यारह से पन्द्रह अध्यायों में भावफल पूर्णरूपेण कहे गए हैं । सोलहवें अध्याय में स्त्रियों की जन्म-कुण्डली का स्पष्ट विवरण है । सत्रहवें अध्याय में कालचक्रदशा समझाई गई है । अन्तिम अठारहवें अध्याय में दशाफल का विचार और अन्तर्दशा का विस्तृत विवरण दिया गया है ।

विषय-विन्यास सरल एवं सुगम है । संस्कृत में मूल पद्य, हिन्दी में सौरभ-भाष्य और स्थान-स्थान पर चक्र, कोष्ठक, कुण्डलियां और तालिकाएं भी दी गई हैं ।

जातकादेशमार्ग (चन्द्रिका) दक्षिण भारतीय ज्योतिष के प्राचीन फलित ग्रंथ की हिन्दी में व्याख्या
—ले० गोपेश कुमार ओझा । दिल्ली, मोतीलाल बनारसीदास, १९८५ (पुनर्मुद्रण) । xii+३१६ पृ० । ६० ४५ ।

प्रस्तुत कृति, जातकादेशमार्ग, फलित ज्योतिष का प्राचीन संस्कृत ग्रंथ है, जो सुदूर दक्षिण भारत में कई शताब्दी पूर्व लिखा गया था । यह अंग्रेजी अनुवाद सहित दक्षिण भारत में तो पहले ही प्रकाशित हो चुका है, किन्तु हिन्दी व्याख्या सहित प्रथम बार पाठकों के सम्मुख लाया जा रहा है । जैसे चन्द्र-ज्योत्सना मार्ग को आलोकित कर पथिक को निर्दिष्ट स्थान पर पहुंचाने में सहायक होती है उसी प्रकार इसकी “चन्द्रिका” व्याख्या ज्योतिष के जटिल पथ को सुगम करने में सहायक है ।

इस ग्रंथ में ज्योतिष के बहुत-से ऐसे सिद्धान्त दिए गए हैं जो पाठकों को उत्तर भारतीय ग्रंथों में अप्राप्य हैं । अष्टक वर्ग प्रकरण, भाव विचार, दम्पती में आनुकूल्य, पुत्रचिन्ता, सन्तानचिन्ता आदि पाठकों को सर्वथा नवीन तथा, उपादेय सिद्धांतों से परिचित कराएंगे । ज्योतिष प्रेमियों के लिए, विशेषकर फलित का अनुसंधान करने वालों के लिए यह ग्रन्थ अतीव उपयोगी है ।

जातिकाभरण—दुण्डिराज (सरल अनुवाद सहित)
—अनु० भारतीय योगी । बरेली, संस्कृति संस्थान, १९८१ । ३३२ पृ० । ६० २० ।

मानव जीवन में ज्योतिष शास्त्र का उपयोग बहुत महत्वपूर्ण माना जाता है, क्योंकि यह शास्त्र आकाश में स्थित ग्रहों, नक्षत्रों आदि के धरती पर पड़ने वाले प्रभाव से सम्बन्धित है । ग्रहों और नक्षत्रों का प्रभाव केवल मनुष्यों पर ही नहीं, समस्त प्राणियों और भौतिक तत्वों पर पड़ता है, किन्तु मनुष्यों के अतिरिक्त अन्य प्राणी ज्योतिष शास्त्र का लाभ नहीं उठा सकते, इसलिए इसे मनुष्यों के लिये ही हितकर माना जाता है ।

वर्ष, मास, पक्ष, सप्ताह, दिवस, घटी, पल आदि रूप से कालमान आकाशस्थ ग्रहों से निरन्तर प्रभावित रहते हैं । अन्नादि की उपज, आरोग्य, सम्पत्ति, धर्म-कर्म, जीविकोपार्जन आदि सभी कुछ ग्रहों और राशियों की अनुकूलता या प्रतिकूलता से मनुष्यों के लिए शुभ या अशुभ होते हैं । इसलिए आवश्यक है कि तत्सम्बन्धी ज्ञान अधिक से अधिक प्राप्त किया जाय और इसी उद्देश्य से हमारे प्राचीन आचार्यों ने तो अनेकानेक ग्रन्थों के रूप में बहुत कुछ दिया ही, यवनाचार्यों ने भी इस विषय में कुछ कम प्रयत्न नहीं किये और इससे ज्योतिष विज्ञान को एक नई दिशा भी मिली और वह दोनों ही मतों के समन्वय द्वारा मानव जाति के लिए अधिकाधिक लाभकारी सिद्ध हुआ है ।

ज्योतिष के तीन अंग हैं : गणित-सिद्धान्त, संहिता और जातक । इनमें जातक ग्रन्थ सरल और शीघ्र ही समझ में आने वाले होते हैं । प्रस्तुत ग्रन्थ जातिकाभरण भी उन्हीं जातक ग्रन्थों में से एक है तथा अपने ढंग का उत्तम ग्रन्थ माना जाता है ।

ज्योतिष भाव-दर्शन: कुण्डली के बारह भावों पर अनुभूत योग—ले० हरिकृष्ण छंगाणी । फलोदी,

महर्षि हरिकृष्ण ज्योतिष शोध संस्थान, १९८५।
८+१३२ पृ०। रु० १५।

षोडश प्रकरणों में विभक्त इस लघुकाय पुस्तक के प्रथम चार प्रकरणों में राशि-परिचय, ग्रह-परिचय और कुण्डली-परिचय दिया गया है जो ज्योतिष में रुचि रखने वाले साधारण पाठक के लिए भी विशेष उपयोगी है। पंचम प्रकरण से षोडश प्रकरण पर्यन्त विद्वान् लेखक ने जन्मकुण्डली के बारह भावों से सम्बन्धित सभी अनुभूत १३० योग सोदाहरण नवीन दृष्टिकोण के साथ प्रस्तुत किए हैं। सरल हिन्दी भाषा और सुबोध शैली में लिखी गई यह पुस्तक ज्योतिष प्रेमियों और सामान्य पाठकों का अच्छा मार्गदर्शन करेगी।

ज्योतिष-रहस्य। खण्डद्वयात्मकः सिद्धांत, संहिता, होरा का एक प्रामाणिक ग्रंथ—जगजीवनदास गुप्त, दिल्ली, मोतीलाल बनारसीदास, १९८५।
viii+१८४ पृ०। रु० १००।

भारत ज्योतिष के सिद्धांत (गणित), संहिता (मेदिनी ज्योतिष) तथा होरा (फलित ज्योतिष) के निगूढ़ रहस्यों का मर्मोद्घाटन करने वाला यह 'ज्योतिष-रहस्य' एक अनुपम ग्रन्थ है। इसमें ज्योतिष-संबन्धी कठिन समस्याओं को भी सरल सामान्य गणित के प्रयोग से सुलझाया गया है। सरल प्रांजल भाषा में भारतीय और पाश्चात्य ज्योतिष के समन्वित अध्ययन के लिए यह एक अनूठा ग्रन्थ है जिसके दोनों खण्ड अलग-अलग तथा एक जिल्द में भी प्रकाशित किए गए हैं। ज्योतिष-शास्त्र के अनेक रहस्यपूर्ण विषयों, जो अभी तक दुरूह थे, के मर्म को कोष्ठक, चक्र, तालिका, और सारणियों के द्वारा पहली बार खोलकर प्रकट कर दिया गया है ताकि सामान्य दैवज्ञ भी बिना गुरु की सहायता के, स्वयं भली-भांति उन्हें समझ सकें। इसके लिए पुस्तक में स्थान-स्थान पर शास्त्रीय प्रमाण-वाक्यों के साथ-साथ विस्तृत व्याख्या एवं गणितोदाहरण भी दिए गए हैं।

ज्योतिषसार (हिन्दी टीका सहित)—ले० शुकदेव; टीका० केशव प्रसाद शर्मा द्विवेदी; संशो० राधाकृष्ण मिश्र। बम्बई, लक्ष्मी-वेंकटेश्वर स्टीम प्रेस, १९८५। ८+१८० पृ०। रु० १८।

ज्योतिष विषय की इस पुस्तक में संवत्सर, मास, पक्ष, तिथि, वार, नक्षत्र, राशि, ग्रह आदि के विषय में संक्षेप में जानकारी दी गई है और विभिन्न संस्कारों तथा कर्मों को सम्पन्न करने के लिए उपयुक्त समय, मुहूर्त, ग्रहों, नक्षत्रों आदि के शुभा-शुभ फलों का विवेचन किया गया है। मूल श्लोक संस्कृत में हैं और उनके नीचे हिन्दी टीका भी दी गई है। विषय को स्पष्ट करने के लिए स्थान-स्थान पर सारणियां दी गई हैं।

New Horizons in Astrology—by M.S. Sitharamiah. New Delhi, Ranjan Publications, 1985. 136pp. Rs. 25.

Most of the books on astrology today are based on the axioms laid down by ancient scholars and Savānts. The world has moved forward during the centuries in diverse directions at an phenomenal speed and with intricate pattern of behaviour. Many questions that are particularly appropriate in modern times like divorce and remarriage, specialisation in professional line, multiplicity of disciplines in education, fortune and misfortune, crime and trials, national, international trade etc., remain unanswered.

This book pinpoints the various channels of enquiry that need be pursued to arrive at appropriate conclusions.

Written by a research oriented practising astrologer this book opens up new paths of discovery in astrology.

Panchang and Horoscope or the Indian Calendar and Indian Astrology—by L.D. Swamikannu Pillai. Delhi, Asian Educational Services, 1985. ix + 110pp. Index. Rs. 95.

The present compendium is the result of a suggestion made to the author, in the course of certain lectures delivered by him in 1924 at the University of Mysore on the "Application of astronomical

principles to Indian historical investigation. The present book is designed to provide the necessary first step in theory as well as in practice. About 12 pages of tabulated lists of Hindu fasts, feasts and festivals are given in Chapter III in order to impress upon the reader the extent to which tithis and nakṣatras dominate the Hindu religious calendar and also to afford precise information regarding these matters.

Some thousands of horoscopes which are either textually cited or clearly implied in Varāhamihira's Brihajjātaka are analysed in these pages.

प्रश्नशिरोमणि—ले० रुद्रमणि; भावार्थबोधिनी टीका सहित; टीका० रामदयाल। बम्बई, खेमराज श्रीकृष्णदास, १९८५। ७+१५२+८ पृ०।
र० २४।

मनुष्य को अपने दैनन्दिन जीवन में प्रतिदिन अनेक कार्य करने पड़ते हैं। कार्य प्रारंभ करने से पहले सदा उसके मन में यह शंका उत्पन्न होती है कि अमुक कार्य में सफलता मिलेगी या नहीं; अमुक कार्य शुभ होगा या अशुभ आदि। भारतीय फलित ज्योतिष का एक अंग प्रश्न शास्त्र भी है जिस पर अनेक ग्रन्थ लिखे गए हैं। प्रस्तुत पुस्तक इसी प्रकार का एक प्रश्न-ग्रन्थ है जिसमें प्राचीन ग्रंथों का सार प्रस्तुत किया गया है। इसमें जीवन में आने वाले सभी प्रसंगों के विषय में प्रश्नोत्तर दिए गए हैं, उदाहरणार्थ, कुछ महत्वपूर्ण प्रसंग ये हैं : धन लाभ, सन्तति, विवाह, यात्रा, राज्यलाभ, वाद, रोग, गुप्तकार्य, उत्पाद, वध, चोरी, नष्ट धन, हानि-लाभ, क्रय-विक्रय, वर्षा, स्वप्न आदि। मूल पाठ संस्कृत में दिया गया है, किन्तु प्रत्येक श्लोक के नीचे उसकी हिन्दी टीका प्रस्तुत की गई है।

Remedial Measures in Astrology — by Gouri Shankar Kapoor. New Delhi, Ranjan Publications, 1985. 213pp. Rs. 25.

An effort has been made to make this book quite comprehensive to guide the people as to how to avert and protect themselves from the evil effects of the affliction of planets. Prayers, mantras and

other methods have been described in full detail for the propitiation of planets. Remedial merits of gem stones and colour therapy have also been dealt with in sufficient detail. The description of beneficial Gem Therapy and mantras for solving day-to-day problems have also been included for the guidance of the readers. The book also contains very inexpensive but effective and easy methods to perform remedial measures for propitiation of malevolent planets as given in the famous *Lal Kitab*.

The book in brief, is very useful guide to help people to remain healthy, happy and prosperous.

Ruling Planets and Krishnamurti Padhdhati—by Subramaniam and K. Hariharan, Madras, Hariharan Publications, 1985, xx + 132pp. Rs. 25.

After more than two decades of incessant toil by Sri K.S. Krishnamurti emerged what is known as *Krishnamurti Padhdhati*, a scientific predictive system both natal and horary.

It is a masterly exposition of the *Stellar* system, an innovative predictive system and an easy, precise guide to assess the intrinsic worth of any birth chart.

Duly explaining how to work the *Ruling* planets and the system of using them, various well worked out examples are included in this book.

सचित्र ज्योतिष शिक्षा; द्वितीय (गणित) खण्ड; प्रथम भाग—बी० एल० ठाकुर। १९८५। ६+८९ पृ०। र० १००।

गणित खण्ड के प्रस्तुत भाग में पूरी जन्म-पत्रो बनाने की विधि सविस्तार दी गई है।

फलित ज्योतिष में कुण्डली का शुद्ध फल कहने के लिए प्रथम आवश्यकता यह है कि शुद्ध कुण्डली बनाई जाए। इस भाग में गणित द्वारा शुद्धतापूर्वक पूरी जन्म-पत्रिका बनाना बताया गया है। इसमें प्रत्येक गणित करने की रीति बताकर उसका उदाहरण देकर पूरी क्रिया भी दी गई है।

पहले शुद्ध इष्टकाल का ज्ञान आवश्यक है। अक्षांश के अनुसार प्रत्येक स्थान का सूर्योदय का काल लिया जाता है। घड़ी के समय से परिवर्तित

मध्यम स्थानिक समय में भी काल-समीकरण करना पड़ता है, तब शुद्ध स्थानिक समय बनता है। इससे जन्म का इष्टकाल घड़ी-पल में बनाया जाता है। स्थानिक सूर्योदय जानने के लिए चर निकालना होता है, जिससे सायन सूर्य बनता है। फिर भुजांश निकालकर चर बनाया जाता है। इनमें सूर्य की उत्तर तथा दक्षिण क्रान्ति और अपने स्थान का सूर्योदय, सूर्यास्त, दिनमान, आदि-आदि प्रकट होता है। ये सब बातें और उनका पूरा गणित उदाहरण देकर इस भाग में समझाया गया है। कुण्डली बनाने हेतु लग्न निकालना सबसे महत्व की बात है। फिर पंचाङ्ग द्वारा ग्रहों के आधार पर ग्रह स्पष्ट किया गया है। इस प्रकार पूर्ण रीति को सरल एवं सुबोध बनाया गया है। ३३ अध्यायों का यह भाग बहुत लोकप्रिय प्रमाणित हुआ है।

Success and Prosperity through Astro-Numerology
—by V. Lakshmanan. Bombay, Taraporevala,
1985. 111pp. Append. Rs. 44.

Astro-numerology is a combination of the sciences of astrology and numerology wherein both the planetary effects and the effects of numbers are studied together for taking decisions and making predictions. Through the vast literature available on astrology and numerology describing the characteristics of the different combinations of numbers and planets, the present author has culled several important truths presented in this book. This is an addition to his own research, experience and specialised knowledge of the subject.

The book is full of interesting facts and hints to lead to success and prosperity. The most important chapters deal with how a person can—and should—change his name for success in life to fit in with the birth and destiny numbers. Also useful are the Chapters on “Numbers and Lucky Gems” and on “Numbers and Professions”. The wearing of the right gem and the correct colours can greatly help in achieving success in life.

नीलकण्ठ देवज्ञ—ताजिक नीलकण्ठी; श्री विश्वनाथ देवज्ञ विरचितया सोदाहरण-संस्कृत-व्याख्या, सोदाहरण-हिन्दी-व्याख्या च समलङ्कृता; व्याख्या०

केदारदत्त जोशी। दिल्ली, मोतीलाल बनारसीदास,
१९८५ (पुनर्मुद्रण)। ६२+४४४ पृ०। रु०
१०० (सजिल्द); रु० ७० (अजिल्द)।

ज्योतिषशास्त्र के होरा-स्कन्ध में ताजिक ज्योतिष का समावेश होता है। मानव की पूर्ण आयु में प्रत्येक नवीन वर्ष प्रवेश-समय को जानकर तदनुसार कुण्डली द्वारा वर्ष-पर्यन्त प्रत्येक मास का, प्रत्येक दिन व दिनार्ध से भी सूक्ष्म समय का शुभाशुभ-भविष्य-ज्ञान-प्रतिपादक फलित ज्योतिष का नाम ताजिक ज्योतिष है।

आचार्य नीलकण्ठ ने सन् १५८७ में ताजिक नीलकण्ठी की रचना तीन तन्त्रों में की थी—प्रथम संज्ञातन्त्र, द्वितीय वर्षतन्त्र, तृतीय प्रश्नतन्त्र।

(१) संज्ञातन्त्र में—राशियों का दिग्देश-स्वरूपादि वर्णन, किसी भी नवीन वर्ष-प्रवेश का सूक्ष्म समय ज्ञान द्वारा वर्ष-कुण्डली ज्ञान, ग्रहों के अनेक प्रकार के बलों का अथवा परस्पर की दृष्टियों का विचार किया गया है। तथा इसी तन्त्र में वर्ष भर में प्राप्त होने वाले इन्धशाल इक्कवाल-इन्दुवारादि सोलह योगों का विवेचन, मुखहा ग्रह पर विशेष विचार तथा पुण्य यश-गुरु ज्ञान-माहात्म्य आदि का ज्ञान एवं तदनुसार फलादेश का विवेचन हुआ है।

(२) वर्षतन्त्र में—वर्ष-मास-दिनेशादि ग्रह-निरूपण, प्रथमादि, द्वादश भावों का फल-विचार, दशाक्रम व विचार के साथ राजाग्रों के आखेट-भोजन-स्वप्न आदि अनेक विषयों पर प्रकाश डाला गया है।

(३) प्रश्नतन्त्र में—ग्रहों की अवस्था, स्वरूप, जय, पराजय, शरीर, रोग, धन-पुत्र, स्त्री, आयु, तीर्थगमन, विदेशगमन, पद-प्राप्ति, नष्ट-द्रव्य ज्ञान, राजभय, बन्धन, मोक्ष, क्रय-विक्रय प्रभृति अनेक प्रश्नों का प्रश्न लग्नानुसार विचार किया गया है।

राष्ट्रभाषा ‘हिन्दी’ में हरिनेत्रवल्लभा व्याख्या सरल, सुगम और स्पष्ट एवं अतीव उपयोगी है।

AYURVEDA

आयुर्वेद चिकित्सा विज्ञान—ले० बनवारीलाल गौड़ ।

भाग १ । जयपुर, पब्लिकेशन स्कीम, १९८५ ।

xx+४६८+xi+iii पृ० । ग्रंथ सूची । २०
२०० ।

चिकित्सा-विज्ञान का यह ग्रंथ चिकित्साकार्य में रत चिकित्सकों एवं अध्ययनरत छात्रों के लिए लिखा गया है । ग्रंथ में रोग का निदान संबंधी विस्तृत विवरण प्राचीन एवं अर्वाचीन तथ्यों सहित इस प्रकार प्रस्तुत किया गया है कि रोग में दोष संबंधी स्वरूप की स्थिति का ज्ञान हो जाए, और साथ ही आधुनिक विज्ञान के द्वारा विश्लेषित स्वरूप भी स्पष्ट हो जाए । लेकिन यह सम्मिश्रण केवल रोग-विनिश्चय तक ही सीमित है; चिकित्सा में आयुर्वेदीय चिकित्सा का विस्तार से वर्णन किया गया है ।

चिकित्सा-सिद्धान्तों का प्राथमिक रूप से उल्लेख करने के बाद औषध व्यवस्थाओं को व्यवस्था-पत्र लिखने की तरह ही दर्शाया गया है । कोई भी चिकित्सक इस औषध-व्यवस्था को देखकर तदनुसार व्यवस्था-पत्र लिख सकता है । औषध-व्यवस्थाओं के अतिरिक्त उसी क्रम में कुछ ऐसी औषधियाँ जो अत्यधिक प्रचलित, सुलभ एवं उपयोगी हैं, उनका भी एकत्र उल्लेख कर दिया गया है, जिससे कि औषध-व्यवस्था में चिकित्सक की स्वतंत्रता बनी रहे ।

कुछ अनुभूत योगों एवं पारम्परिक योगों का उल्लेख भी, चिकित्सा-व्यवस्था में सुकरता एवं रोग निवारण की सुनिश्चितता के लिए, किया गया है । आयुर्वेद-चिकित्सा के महत्वपूर्ण अंग पथ्य एवं अनुपान का भी यथास्थान पर्याप्त रूप से उल्लेख कर दिया गया है ।

संक्षेप में, प्रचलित मुख्य-मुख्य रोगों का निदान-चिकित्सा-पथ्य-अनुपान आदि के रूप में सर्वांगीण और व्यावहारिक विवेचन एक सुव्यवस्थित क्रम से किया गया है ताकि इस ग्रंथ से छात्रों के एतद्विषयक पाठ्यक्रम की पूर्ति और चिकित्सकों के

कर्मक्षेत्र में प्रयुक्त होने वाले व्यावहारिक चिकित्सा-क्रम की पूर्ति एक साथ हो सके ।

आयुर्वेदीय शल्य-विज्ञान—ले० ताराचन्द शर्मा ।

रोहतक, नाथ पुस्तक भंडार, १९८५ । ४७१
पृ० । २० ३५ ।

शल्य-विज्ञान (सर्जरी) की यह पुस्तक आयुर्वेदाचार्य (बी० ए० एम० एस०) के अन्तिम वर्ष के पाठ्यक्रमानुसार तैयार की गई है । इसे लिखते समय भारतीय चिकित्सा को केन्द्रीय परिषद् के पाठ्यक्रम को भी ध्यान में रखा गया है । इसकी सामग्री एक ओर जहाँ सुश्रुत, अष्टांग एवं चरक से ली गई है, वहाँ दूसरी ओर उसमें आधुनिक सर्जरी की पुस्तकों से भी परिभाषाएं ग्रहण की गई हैं । पुस्तक विषयानुसार परिमार्जित हिन्दी में लिखी गई है । पारिभाषिक शब्द संस्कृत ग्रंथों से लिए गए हैं किन्तु उनके आगे कोष्ठक में अंग्रेजी पर्याय भी दिए गए हैं । आवश्यकतानुसार संस्कृत के मूल ग्रंथों से भी उद्धरण दिए गए हैं । विषय को अधिक स्पष्ट और प्रामाणिक बनाने के लिए बीच-बीच में शल्य-चिकित्सा की अंग्रेजी पुस्तकों के भी उद्धरण दिए गए हैं । विषय का सम्यक् ज्ञान कराने के उद्देश्य से यंत्रों, विकृतियों, शरीरांगों के चित्र भी प्रचुर संख्या में दिए गए हैं । यह आयुर्वेद के छात्रों के लिए वस्तुतः उपयोगी पुस्तक है ।

आयुर्वेदीय विकृति-विज्ञान—विद्याधर शुक्ल ।

लखनऊ, ज्ञान भारती, १९८५ । ल+४९५ पृ० ।
२० ४० ।

‘विकृति-विज्ञान’ चिकित्साशास्त्र का मूलाधार है । क्योंकि बिना समुचित निदान किये चिकित्सा फलवती नहीं हो सकती है । इसलिए प्रत्येक चिकित्सा विज्ञान के अध्येता को अनिवार्य रूप से निदान के अंगभूत विकृति विज्ञान का प्रामाणिक अध्ययन करना आवश्यक है ।

आधुनिक परिवेश में आयुर्वेद के अध्येतागण,

अधिकांशतः संस्कृत के प्रौढ़ ज्ञान के अभाव में संहिता ग्रन्थों के स्वाध्याय में सालस हैं। इसलिए इस ग्रन्थ को यथासम्भव सरल भाषा में लिखने का प्रयास किया गया है। प्रधानतया संहिता ग्रन्थों के आधार पर विषयों की संरचना की गई है। जो विषय संहिताओं में अनुपलब्ध थे, उन्हें प्रकीर्ण रूप से अन्य स्थलों से संगृहीत किया गया है। इस प्रकार यह पुस्तक अपने विषय की आयुर्वेदीय विकृति-विज्ञान पर प्रकाश डालने वाली एक स्वतन्त्र अभिव्यक्ति के रूप में प्रस्तुत है।

अथर्व-चिकित्सा-विज्ञान—ले० डा० हीरालाल विश्वकर्मा (आयुर्वेदाचार्य)। वाराणसी, कृष्णदास आयुर्वेद सीरीज, १९८४। पृ० ६०७। रु० ८५।

आयुर्वेद को अथर्ववेद एक उपांग के रूप में और अन्ततः वेदांग के रूप में सम्मान किया जाता है। आयुर्वेद का अस्तित्व सदा ही रहा है और ऐसे लोग सदा विद्यमान रहे हैं, जिन्होंने अपने निजी ढंग से ही इसे समझा है। ऐसी परम्परागत धारणा थी कि अन्य वेदों के साथ प्रायः सह अस्तित्व रखने वाला, और विशिष्ट प्रकार से अथर्ववेद से सम्बद्ध आयुर्वेद नामक एक वेद है। इस सम्बन्ध का स्वरूप इस तथ्य में निहित है कि इन दोनों में रोगों के उपचार और दीर्घायु की प्राप्ति का वर्णन है। एक में मुख्यतः मन्त्र-तन्त्र द्वारा और दूसरे में औषधि द्वारा। दो प्रकार की व्याधियां होती हैं एक तो वे जो कुपथ्य से होती हैं और दूसरी वे जो पाप एवं अमिश्रण जन्य होती हैं। आयुर्वेद की रचना प्रथम प्रकार की व्याधियों के उपचार के लिये हुई और अथर्वण क्रियाओं की रचना दूसरी प्रकार की व्याधियों के लिये। इसी का विस्तृत विवरण इस चिकित्सा ग्रन्थ में प्राप्त होता है।

मुख्य रूप में यह पांच खण्डों में विभाजित है—
(१) अथर्व चिकित्सा विज्ञान (२) भेषज खण्ड
(३) रोग विनिश्चय खण्ड (४) प्राकृतिक चिकित्सा खण्ड (५) रोगोपचार खण्ड। प्रत्येक खण्ड को

अनेक अध्यायों में विभाषित करके वर्गीकरण द्वारा विषय को स्पष्ट करने का प्रयास किया गया है। चिकित्सा में वर्णित रोगों का कारण, सम्प्राप्ति, लक्षण आदि का ज्ञान प्राप्त होता है साथ ही रोगों के निदान के उपाय भी वर्णित हैं।

चरक संहिता—श्रीमद् अग्निवेश कृत। वाराणसी, वि० आयुर्वेद ग्रन्थ माला-३२, १९८४। पृ० १२ + १०२४। पूर्वाद्धं रु० ७५; उत्तराद्धं रु० ७५; सम्पूर्ण रु० १५०।

आज उपलब्ध आयुर्वेदीय संहिताओं में 'चरक संहिता' सर्वश्रेष्ठ ग्रन्थ है, इसमें चिकित्सा-विज्ञान के मौलिक तत्वों का उत्तम विवेचन किया गया है। प्राचीन विद्वानों ने भी कहा है—'चरकस्तु चिकित्सिते' इसके अतिरिक्त इस ग्रन्थ में सूत्र रूप में सांख्य, योग, न्याय, वैशेषिक, वेदान्त, मीमांसा इन आस्तिक दर्शनों के साथ चार्वाक आदि नास्तिक दर्शनों और परोक्ष रूप से व्याकरणादि वेदांगों का भी संकलन किया गया है। इसके एक-एक सूत्र का विवेचन कर अनेक ग्रन्थों का निर्माण किया जा सकता है। इस ग्रन्थ के प्रत्येक अध्याय के अन्त में पुष्पिका दी गई है—'इत्याग्निवेश कृते तन्त्रे चरक प्रति संस्कृते...' तथा ग्रन्थ के प्रथम अध्याय में मृत्युलोक में आयुर्वेद के अवतरण क्रम के साथ ग्रन्थ के निर्माता अग्निवेश का नामोल्लेख है।

प्रस्तुत संहिता में चार प्रकार के सूत्र मिलते हैं—
१. गुरुसूत्र, २. शिष्यसूत्र, ३. प्रतिसंस्कृतसूत्र
४. एकीयसूत्र। इसके कुल दो अध्याय हैं। इस संहिता के चिकित्सा स्थान के १७ अध्याय और १२-१२ अध्याय के कल्प और सिद्धि स्थान नहीं मिलते थे, जिनकी पूर्ति चरक व दृढबल ने की है। इस ग्रन्थ के द्वारा समाज का प्रत्येक वर्ग और व्यक्ति आयुर्वेद का यथावत् ज्ञान लाभ कर मानव मात्र के कल्याण में समर्थ होगा एवं विरोधियों का भ्रम दूर होगा, यही कामना है।

मेघमाला—सीताराम; सं० सूर्य प्रसाद। वाराणसी,
श्री बड़ा गणेश पुस्तकालय, १९८५। १४० पृ०।
रु० १६।

सिद्धान्त, संहिता एवं होरास्वरूप स्कन्धत्रयात्मक ज्योतिष शास्त्र को वेद का नेत्र कहा गया है। इसके अभाव में श्रुति-स्मृति-पुराणो-पपादित कोई भी क्रिया सम्पन्न नहीं हो सकती, यह निर्विवाद सिद्ध है। इसी का अंगभूत रूद्रयामलतन्त्रोक्त प्रस्तुत पुस्तक भी है। जिसको भगवान् शंकर ने स्वमुख से प्रश्नोत्तर रूप में भगवती पार्वती से वर्णन किया है।

मेघमाला नामक इस पुस्तक में ग्यारह अध्याय हैं जिसमें क्रमशः प्रथम अध्याय में मेघों के वर्ण, स्वरूप, संख्या, नाम एवं द्वादश राशिगत ग्रहों के फलादेश हैं। द्वितीय में संवत्सरों के नाम तथा फल, तृतीय में राजा, मंत्री एवं चतुर्थ में द्वादश राशि तथा सप्तविंशति नक्षत्रगत शनि का फलादेश है। पंचम में राशिगत ग्रहफल, षष्ठ में संक्रान्ति फल, सप्तम में ग्रहों के उदयास्तादि फल, अष्टम में मासफल, नवम में मेघ एवं विजली आदि का फल, दशम में मेघाह्वान विधि और मंत्र तथा एकादश अध्याय में काक नीड, शकुन आदि के विचार विस्तृत रूप में वर्णित हैं।

मुहूर्तप्रकाशः थवा चतुर्थीलाल प्रकाश, भाषा टीकया
समलंकृतश्च—ले० चतुर्थीलाल शर्मा। बम्बई,
श्रीवैकटेश्वर स्टीम प्रेस, १९८५ (पुनर्मुद्रण)।
१७६+५० पृ०। रु० ५०।

मुहूर्त प्रकाश एक ज्योतिष ग्रंथ है जिसमें प्रमुख रूप से विवाह आदि सोलह संस्कारों, यात्रा और वास्तु (गृह-निर्माण) आदि के लिए उपयुक्त समय (मुहूर्त) का विवेचन किया गया है। पुस्तक में दी गई जानकारी वशिष्ठ, नारद, पराशर, मृगु, कश्यप और गर्गादि संहिताओं और राजमार्तण्डादि अनेक प्राचीन ग्रन्थों पर आधारित है। पुस्तक नौ प्रकरणों में विभक्त है। संस्कृत मूल के साथ-साथ उसका

हिन्दी अनुवाद भी दिया गया है। गणना-कार्य को सरल बनाने की दृष्टि से पुस्तक के अंत में सारणियां दी गई हैं। पुस्तक मुख्य रूप से उन पंडितों के लिए उपयोगी है जो पंडिताई की वृत्ति करते हैं और उन्हें अपने यजमानों को कम से कम समय में एक ही कार्य के लिए कई वैकल्पिक मुहूर्त बतलाने होते हैं।

निघण्टु आदर्श (उत्तरार्द्ध)—ले० बापालाल ग०
वैद्य। वाराणसी, चौखम्भा भारती अकादमी,
१९८५। १५+७८६ पृ०। (वि० आयुर्वेद
ग्रंथमाला-५४), रु० १२५।

यह एक आयुर्वेद का ग्रंथ है जिसमें भारतीय चिकित्सा पद्धति में काम आने वाली औषधियों, जड़ी-बूटियों के गुणों आदि का सांगोपांग विवेचन किया गया है। लेखक ने सम्पूर्ण औषधियों को एक सौ छब्बीस वर्गों में विभाजित किया है प्रत्येक वर्ग की औषधियों का विवेचन करने से पहले उस वर्ग के सामान्य गुणों और विशेषताओं का वर्णन किया गया है। उसके बाद उस वर्ग के अंतर्गत आने वाली सभी औषधियों का बारी-बारी से वर्णन किया गया है जिसमें सर्वप्रथम औषधि के विभिन्न नाम, उसका उत्पत्ति-स्थान, उपयोगी अंग, औषधि की पहचान और विशेषताएं एवं गुण आदि का विस्तृत विवरण दिया गया है और दी गई जानकारी की प्रामाणिकता को सिद्ध करने के लिए प्राचीन ग्रंथों के संगत उद्धरण दिए गए हैं। प्रत्येक वर्ग और उसके अंतर्गत वर्णित औषधि का अन्तर्राष्ट्रीय नाम अंग्रेजी में दिया गया है।

प्रस्तुत खंड इस ग्रंथ का उत्तरार्द्ध है। इसमें अर्कादि वर्ग से शिलापुष्पादि वर्ग तक के ५३ वर्गों का विवेचन किया गया है। पुस्तक औषधि निर्माताओं, चिकित्सकों, आयुर्वेद के छात्रों आदि के लिए अत्यन्त उपयोगी है।

Promotion of 'Health for All' by Ayurveda and

ORY OF INDIA, 1985

Yoga—by K.N. Udupa, Varanasi, 1985. x + 247pp. Append. Rs. 100.

K.N. Udupa presents herewith a Monograph on Promotion of "Health for all" by Ayurveda and Yoga for the benefit of humanity as a whole. In India, Health is a state subject and hence there is much difference in the attainment of health status in different states.

The speciality of Ayurveda and Yoga have special significance for the whole world and hence the same is discussed in this book in detail. The use of Ayurvedic and Yogic Methods for the promotion of the Health of every common man have been discussed in sufficient detail. This book is essentially a compilation of the author's lectures delivered before the various national and international organisations.

स्मारिका अन्तर्राष्ट्रीय ज्योतिष ज्ञान यज्ञ (१३-१४ अप्रैल, १९८५) —सं० उमाशंकर दुबे । कानपुर, रश्मिविज्ञान कार्यालय, १९८५। ९७+५० पृ० ।
ह० १५ ।

यह पुस्तक 'रश्मिविज्ञान' नामक संस्था द्वारा १३-१४ अप्रैल, १९८५ को कानपुर में आयोजित अन्तर्राष्ट्रीय ज्योतिष ज्ञान यज्ञ के अवसर पर प्रकाशित की गई स्मारिका है। इसमें सर्वप्रथम देश के बड़े-बड़े नेताओं, जैसे प्रधानमंत्री श्री राजीव गांधी, केन्द्रीय मंत्रिमण्डल के सदस्यों आदि के शुभ संदेश छापे गए हैं। तदुपरान्त, ज्योतिष शास्त्र के विभिन्न विषयों पर जाने-माने विद्वानों द्वारा प्रस्तुत किए गए निबंध प्रस्तुत किए गए हैं। तेरह निबंध हिन्दी में और आठ निबंध अंग्रेजी में हैं। कुछ मुख्य विषय हैं—सौर घड़े और उनका प्रभाव, काम-वासना और ग्रहयोग, ज्योतिष द्वारा मौसम की भविष्यवाणी, चन्द्र और सूर्य ग्रहण, विवाह के प्रयोजन से कुण्डलियां मिलाने का वैज्ञानिक आधार आदि।

Speaking of Ayurvedic Remedies for Common Diseases—by T.L. Devaraj. New Delhi, Sterling Publishers Pvt. Ltd., 1985. 149pp. Rs. 60.

This book is a handy, up-to-date and authoritative

guide to the practice of Ayurveda—the Science of Living imparted by Brahmā, the Lord of Creation. It contains time-tested remedies for the treatment of common diseases, including jaundice, rheumatism and skin infections for which only Ayurveda provides a complete cure. These are home remedies which cost little, have no side effects or allergic reactions unlike allopathic medicines, and are within the reach of all. Combined with diet and regimen, they not only cure ailments, but also promote health and longevity.

The book describes in simple language the causes and symptoms of diseases according to this Indian system of medicine. Sketches of plants used in treatment are provided to help in their identification. Also mentioned are names of standard preparations available at drug stores.

स्वस्थवृत्त—ले० रामहर्षसिंह । लखनऊ, ज्ञान भारती, १९८५। vi+६+x + २६२ + १८८ पृ० ।
ह० ४० ।

प्रस्तुत ग्रन्थ में आयुर्वेद साहित्य में उपलब्ध स्वस्थवृत्त विषयक सम्पूर्ण साहित्य को केन्द्रीय भारतीय चिकित्सा परिषद् द्वारा प्रस्तावित पाठ्यक्रमानुसार सुव्यवस्थित करके विकसित किया गया है। यथावश्यकता आधुनिक स्वस्थवृत्त सम्बन्धी ज्ञान को भी अपनाया गया है ताकि पुस्तक अपने आप में पूर्ण हो। साथ-साथ स्वास्थ्य के लिए योगाभ्यास तथा निसर्गोपचार विधियों का विवरण भी उपस्थित किया गया है। सम्पूर्ण पुस्तक चार खण्डों में लिखी गई है—१. वैयक्तिक स्वस्थवृत्त, २. सामाजिक स्वस्थवृत्त, ३. योग एवं स्वास्थ्य, ४. स्वास्थ्य के लिए निसर्गोपचार। प्रत्येक खण्ड में पाठ्यक्रमानुसार प्रत्येक विषय पर स्वतन्त्र अध्याय लिखे गए हैं और पाठ्यक्रम में उल्लिखित प्रत्येक शीर्षक पर यथावश्यक लेखन प्रस्तुत किया गया है।

विषय को सरल एवं बोधगम्य बनाने के लिए अधिकाधिक तालिकाएं तथा रेखाचित्र दिए गए हैं। पुस्तक के अन्त में एक शब्दानुक्रमणिका भी दी गई है, ताकि पाठकों को विषय वस्तु खोजने में सुविधा हो। प्रस्तुत पुस्तक अपने आप में पूर्ण है और सभी

तक उपलब्ध इस विषय से सम्बन्धित पुस्तकों की तुलना में अधिक परिपूर्ण है तथा अधिक सामग्री प्रस्तुत करती है।

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Haryana Rediscovered: A Bibliographical Area Study—Comp. by S.Y. Quraishi. 2 Vols. Gurgaon, Indian Documentation Service, 1985. Vol. I: History, Life and Culture; Language and Literature; Education; Geography and Urbanisation; Sociology and Social Welfare; Politics; Public Administration; Laws and Legislation; Miscellaneous. 26 + 449pp. Vol. II: Economic Development; Industry and Labour; Credit and Finance; Farming and Agricultural Economics; Animal Husbandry. 23 + 347pp. Rs. 195 per volume.

The present publication contains a comprehensive bibliography of books, dissertations articles, etc., concerning Haryana, in a historical and developmental context. The two volumes contain over 9000 entries on practically all aspects of socio-cultural, economic and political trends in this remarkable land through the ages.

The significance of the document is inherent in the vast sweep of subjects covered. The work is surely bound to prove an asset for reference, research and reappraisal of Haryana's contribution to national development.

Indian Books, 1984: A Bibliography of Books in the English Language Published or Reprinted in India in 1984—Ed. H.D. Sharma and L.P. Singh. Varanasi, Indian Bibliographic Centre, 1985. vi + 276pp. Rs. 200.

Indian Books 1984 is a bibliography of Indian books in the English language published or reprinted during 1984. More than three thousand books and monographs have been listed with full bibliographic details.

The need for such a comprehensive and accurate bibliography, in the absence of an up-to-date Indian National Bibliography, is obvious. '*Indian Books*' will help librarians, booksellers and publishers in having bibliographic control over books published

in the English language in India and will serve as a useful book selection and bibliographic tool.

Indian Books is a serial and is coming out every year.

International Yoga Bibliography, 1950 to 1980—by Howard R. Jarrell. London. The Scarecrow Press, 1981. ix + 221pp. Index. (Price not given).

The intention to this work is to satisfy four important needs:

(1) To give researchers leads to books and articles by providing them with thorough and precise bibliographic information by way of author, title, and subject access;

(2) To help libraries obtain for their users verifiable titles for interlibrary loan of material not available in their own collections;

(3) To permit browsing in one comprehensive source as a means of discovering unknown yoga literature;

(4) To provide yoga teachers and students with a catalog and index to yoga books, periodicals, and articles.

The Bibliography includes works originally published before 1950 that have appeared in later editions, have been reprinted or are still in print at that time. Doctoral dissertations and those in English are also included, although these are mostly American.

For the most part, the only book titles selected are those that have been assigned a subject heading using the word "yoga" in national bibliographies or by catalogers. Very few broader or related works on philosophy, religion, or spiritual life are included. Therefore, all books by some authors are not necessarily found here.

An effort has been made to account for the various editions and publishers of each book title. Journal and magazine articles in English are included in separate lists. Yoga periodicals have also been listed. No judgement on the merit or value of a work has been made for its inclusion in the bibliography.

BUDDHISM

A Guide to the Threefold Lotus Sūtra—by Nikkyo Niwano; Tr. by Eugene Langston. Tokyo,

GLORY OF INDIA, 1985

Kosei Publishing Co., 1985. 168pp. Gloss.
[ISBN: 4-333-01025-x]. \$ 3.95.

This concise book is designed as a guide to one of the supreme scriptures of Mahāyāna Buddhism: the Threefold Lotus Sūtra. The first publication of the complete sūtra in English (Weatherhill/Kosei, 1975) was widely acclaimed, and an ever-growing audience has been created for what is certainly among the greatest of the world's religious documents. *The Threefold Lotus Sūtra* requires the explanations of a gifted teacher, and it is for this reason that Nikkyo Niwano has written his guide. Giving careful consideration to the relation among the thirty-two chapters of the sūtra, he not only outlines the contents but also explains the major points.

Alchi: Buddhas, Goddesses, Mandalas, Murals in a Monastery of the Western Himalayas—by Roger Goepfer. Koln, 1984. 110pp. DM. 30.

The volume is a commendable attempt at documenting the murals in the temple buildings of the Sumtsek and the Dukhang. It highlights the historical importance and fascinating beauty of the jewel of Asian mural art at Alchi. With the help of beautiful colour plates an effort is made to provide a key to understanding the image cycles from the 12th to the early 13th century. The notes on historical and cultural frame-work on the outstanding artistic tradition of Alchi temples discuss its distinct style and chronology. A brief survey has been made of the influencing factors and their origin including analogy with Kashmiri temple building styles from 8th to 17th century in painting and wood carving. Besides discussing varied and interesting themes, parallels with the characteristics of North Indian school of painting have been evaluated and possibility of Central Asian influences debated.

A Mongolian Living Buddha: Biography of the Kanjurwa Khutugtu—by Paul Hyer and Sechin Jagchid. Albany, 1983. xviii+203pp. [ISBN: 0-87395-714-8]. \$ 15.00. (Distributed by—M/s Motilal Banarsidass, Delhi-110007).

"This important book is interesting not only as a first person account of an important ecclesiastic figure, of significance for the studies of church and

religion, it also contributes to the studies of modern political and social life of an important area of the world and a critical period of which we know very little"—John G. Hangin, Indiana University.

The Khutugtus were highly ranked in the Lama Buddhist hierarchy. The career of the Kanjurwa Khutugtu (1914-1980) covers an especially important period in Inner Mongolia. He was born soon after the Chinese Republican Revolution and painful years of Mongolia's Independence Movement. He saw the period of war lords in China, followed by the struggles for Chinese unification, the rise of the Kuowuntany party and the establishment of the Central Government in Nanking. Notable in this period was the spectacular rise of the Inner Mongolian Autonomous Movement. The Communist conquest of China had a decisive impact on the Kanjurwa's career and resulted in his flight to Taiwan, where he remained until his death.

The unique work grew out of a two-year series of Mongolian-language interviews with the Kanjurwa, taped at his monastic residence.

Atisha and Buddhism in Tibet—Comp. and Tr. by Doboom Tulku and Glenn H. Mullin. New Delhi, 1983. x+74pp. Rs. 10.

The year 1983 has been celebrated throughout India and Bangladesh as the 1,000th anniversary of Atisha's birth. In commemoration of this event Tibet House has compiled and published the present volume. It includes a short biography of Atisha by the fourteenth century scholar—saint Lama Tsong Khapa, as well as three texts by Atisha himself. The material is supplemented with a chapter by His Holiness the present Dalai Lama on the nature of the three higher trainings, essence of Atisha's teachings in Tibet.

भारतीय दर्शन में परिवर्तन का स्वरूप विशेषतः बौद्धदर्शन के संदर्भ में—मंजु । दिल्ली, ईस्टर्न बुक लिंकर्स, १९८५ । २०+२१६ पृ० । ग्रंथ तालिका, परि० । रु० ९० ।

दार्शनिक क्षेत्र में परिवर्तन के सिद्धान्त का विशेष स्थान है । आश्चर्य की बात है कि इस विषय पर

कोई सुविचारित, सुसम्बद्ध एवम् व्यवस्थित अनुसंधान सुलभ नहीं है। इस विषय पर आधुनिक विचार विमर्श एवं विश्लेषण नगण्य रहा। प्रस्तुत पुस्तक इस अभाव की पूर्ति की ओर एक विनम्र प्रयास है।

प्रस्तुत पुस्तक में स्वाभाविक विकास, कर्तृत्व की व्याख्या एवं क्रमबद्ध विकास के रूप में परिवर्तन का विश्लेषण किया गया है। साथ ही बिना कारणता को समझे परिवर्तन के स्वरूप को समझना असम्भव है अतः कारणता के विभिन्न आयामों का स्पष्टीकरण इस ग्रन्थ का साक्षात् प्रतिपाद्य है। और इस प्रतिपादन का उद्देश्य परिवर्तन की व्याख्या प्रस्तुत करना है।

“भारतीय दर्शन का अनुशीलन करने वालों को डॉ० मंजु का यह ग्रंथ न केवल सूचनाएं देगा बल्कि दर्शन को जीवन के साथ जोड़कर देखने की दृष्टि भी प्रदान करेगा।”

अश्वघोष-बुद्धचरित (सर्ग—१-१४ सानुवाद: सर्ग १५-२८ अनुवाद-मात्र) —सं० एवं अनु० सूर्य-नारायण चौधरी। संस्करण ४। दिल्ली, मोतीलाल बनारसीदास, १९८५। xix+३४५ पृ० परिशिष्ट। २० ४०।

बुद्धचरित ईसा की द्वितीय शताब्दी के राजा कनिष्क के समकालीन एवं बौद्ध दार्शनिक अश्वघोष की सर्वश्रेष्ठ काव्य-कृति है। इस महाकाव्य के कुल अठ्ठाईस सर्गों में से इस समय लगभग साढ़े तेरह सर्ग मूल रूप में उपलब्ध हैं; किन्तु सम्पूर्ण काव्य का चीनी तथा तिब्बती अनुवाद मिलता है जिसके आधार पर इस काव्य की वस्तु से पूर्ण परिचय हो सकता है। यह महाकाव्य बुद्ध के जीवन और सिद्धांतों का चित्रण करता है। यह सात-सात सर्गों के चार खण्डों में विभक्त किया जा सकता है जिनमें प्रमुख रूप से बुद्ध के जीवन की चार प्रमुख अवस्थाओं अर्थात् महाभिनिष्क्रमण, बुद्धत्वप्राप्ति धर्मचक्र-प्रवर्तन और महापरिनिर्वाण का वर्णन है।

प्रस्तुत संस्करण में प्रथम तेरह सर्गों और चौदहवें

सर्ग के पहले इकत्तीस श्लोकों का संस्कृत मूल और हिन्दी अनुवाद दिया गया है और शेष भाग का संस्कृत मूलपाठ उपलब्ध न होने के कारण, उसके चीनी/तिब्बती अनुवाद पर आधारित, केवल हिन्दी अनुवाद ही दिया गया है। पुस्तक के अंत में दी गई नामानुक्रमणी और शब्दानुक्रमणी से उसकी उपयोगिता बढ़ गई है। ग्रन्थ के प्रारंभ में अश्वघोष और उसकी कृतियों के बारे में उपयोगी जानकारी दी गई है।

Buddha in the Robot: A Robot Engineer's thoughts on Science and Religion—Masahiro Mori; Tr. by Charles S. Terry. Tokyo, Kosei Publishing Co., 1981. 192pp. [ISBN: 4-333-01002-0] \$ 5.95.

Why does a robot engineer say, “I believe robots have the Buddha-nature within them—that is, the potential for attaining Buddhahood,” as Masahiro Mori does in this book? How does an engineering specialist look at Buddhism? What relationship does he find between science and religion? What values does Buddhism have in our present technological age?

As a scientist who attracts his readers not only through his practical approach but also through his engaging style, Dr. Mori doesn't take us up into the high mountains to expound abstract philosophy. Instead, he keeps his feet firmly on level ground, and his outlook is towards concrete matters. In graphic demonstrations of Buddhist principles at work, he offers a thoroughly reliable guide for living in the complex world of modern society.

Dr. Mori's discussion of the various truths and principles of Buddhism in terms that make sense to people living in a scientific age will appeal to everyone who wishes to live a genuinely happy and meaningful life. Masahiro Mori, Ph.D., a specialist in robot engineering and control engineering, is a professor at Tokyo Institute of Technology. His many published books include works on his speciality as well as works on Buddhism, and he is a highly successful writer on both of these subjects.

Buddhism: Art and Faith—Ed. by W. Zwalf. London, British Museum Publication Limited,

1985. 300pp.+413pl. Biblio., Abbrev., Map.
[ISBN: 0-7141-1432-4]. £ 12.50.

Buddhism a world religion dating back over 2,000 years once dominated great tracts of Asia and still commands the loyalty of millions, thanks to a lavish and devoted patronage. It came to possess a wealth of temples and monasteries and art traditions as varied as they can be sublime. Its concern with universal salvation also ensured a long development of doctrine and philosophy, creating a vast literature in many languages. Over 400 examples of Buddhist art and learning are described and illustrated here. Drawn mainly from the magnificent collections of the British Museum and the British Library. They include paintings, sculptures, manuscripts, woodblock print and pottery, following the influence of this great religion from India to Japan, from China to Indonesia.

W. Zwalf is an Assistant Keeper in the Department of Oriental Antiquities in the British Museum.

Buddhism in the Classical Age (c. 400-750 A.D.)—
by Sudha Sengupta. Delhi, Sundeep Prakashan,
1985. xxii+156pp.+30pl. Biblio., Abbrev.
Translit. Rs. 300.

There are quite a great number of books on Ancient Indian History by many scholars, both big and small. Buddhism became a very popular topic for the last twenty-five years or more i.e. after the 25th centenary celebration of Buddha Jayanti, although there was no dearth of scholars of Buddhism before that also. Encouraged by the new enthusiasm from that time many scholars produced different works on different aspects of Buddhism. As a result we have a rich harvest of books on Buddhism. The present work intends to project a picture of Buddhism during the Gupta, post-Gupta and Pre-Pala period, in all aspects of history, art, architecture, inscriptions, literature, philosophy as well as the intercourse with China, which, by this time, became more interested in India (though it had received Buddhism much earlier) and was exchanging Buddhist scholars with India. As such, it is a work away from the trodden path. As yet, no such comprehensive work covering all aspects of Buddhism, has been produced. It is hoped that this book will cater to the needs of both scholars and research students as

well as lay people who would like to have a clear picture of this period in all its details in a single volume.

Buddhism in Kashmir—by Nalinaksha Dutt. Delhi, Eastern Book Linkers, 1985 (Reprinted). vii+68pp. Abbrev. Rs. 40.

The book deals with the subject of 'good and bad' days in the life-history of Buddhism. The most remarkable thing that the book has to reveal for us is 'the harmonious existence of Buddhism and Śaivism side by side without acrimonies and persecutions'. This process of effecting harmony among different religious sects was initiated and put into day-to-day practice by none other than the kings themselves. The kings not only erected temples to venerate Śiva, Buddha and Viṣṇu but also allowed their queens and ministers to express freely their adoration for the deities of their heart-felt choice. These gestures from the top, in fact, had gone a long way to establish religious tolerance giving way to harmonious living among the people belonging to different other groups.

This book on history of Buddhism, is besides other things undoubtedly, of historical significance at the time of crisis in the life of Indian people.

Buddhist Art in India—by Jas Burgess. Translated from the 'Handbuch' of Prof. Albert Grunwaldel by Agnes C. Gibson. Rev. Edn. New Delhi, Cosmo Publications, 1985 (Reprinted). vii+228pp.+153Pl. Biblio. Rs. 350.

Once a highly respected religion, encompassing almost the whole of India, Buddhism—named from the honorary title of the founder-Buddha—the enlightened one, lost its popularity somewhere down the years and has been extinct in India for centuries. But in its wake it has left behind an art whose importance must not be underestimated. In the traditional form of the temples still in existence outside India, we find highly important material for an explanation of the old representation. This invaluable art in India has almost been destroyed through indolence or the sheer vandalism of men of the other faith. Defying all difficulties in the way of achieving such a gigantic task, the author has attempted to trace the complete history of the development of this art. Although the investigation only concerns ancient Indian art, the author goes

beyond India especially with a view to determine the type; for Tibetan and Japanese forms present highly interesting developments of Indian models. A chronological table has also been given as an aid to understanding the summary of the history of the Buddhist religion.

The author gathers the scattered fragments of this art and lovingly presents it in its original splendour and the publishers have made this effort of his imperishable in the form of this work so that those who value it can cherish it forever.

Buddhist Avadānas: Socio-Political, Economic and Cultural Study—by Sharmistha Sharma. Delhi, Eastern Book Linkers, 1985. 204pp. Biblio. Rs. 120.

A section of Buddhist literature is called Avadāna and since all studies of the Avadānas, made so far, are fragmentary, a synoptic approach has been the need of the time. The author has made this modest attempt to fulfil the need.

The book has been arranged under a comprehensive scheme of four parts which deal with the various aspects related to Avadānas, i.e. the general introduction, different facets of life depicted, religious and philosophical ideas and a comparative study of some of the Avadāna stories found in different versions. The book is documented with Bibliography and Index.

Buddhist Logic. 2 Vols.—by F. Th. Stcherbatsky. New York, 1962. Vol. I: xii + 558pp. Vol. II: vi + 468pp. (Bibliotheca Buddhica. 26) \$ 8.00 for each Volume.

The available books and articles on Buddhism deal almost exclusively with its religious aspects, and pass over the extensive system of logic that forms an important part of its philosophy as a whole. These volumes give a coverage of the Mahāyāna Buddhist logic of the school of Dignāga (and his followers, expositors, and continuers—especially Dharmakīrti). It is one of the most important works on Buddhist logic. A classic of oriental research, it is founded on a thorough study of original Indian and Tibetan compositions by the great Buddhist logicians.

The first volume is devoted to a history of Indian logic with Central Asiatic continuations,

and then to a detailed exposition of the Dignāga system in terms of theory of knowledge, the sensible world (including causation, sense perception, and ultimate reality); the mentally constructed world (judgement, inference, the syllogism, logical fallacies); negation (law of contradiction, Universals, dialectic), and the reality of the external world. The second volume is devoted primarily to a translation of Dharmakīrti's Nyāyabindu, with Dharmottara's commentary. Appendices contain translations from Tibetan logical treatises, Hindu attacks on Buddhist logic, etc.

BHUTAN: A Kingdom of the Eastern Himalayas—by Francoise Pommaret-Imaeda and Yoshiro Imaeda; Tr. by Ian Noble; Photographs by Guy van Strydonck. Boston, Shambhala, 1985. 175pp. + 113Pl. Biblio. \$ 35.00.

The little-known kingdom of Bhutan, around the size of Switzerland, is now one of the last strongholds of Tantric Buddhism in the East. Although isolated for centuries by its geographical situation, bound as it is on the south by dense tropical jungles and to the north by the mighty Himalayas, in the last ten years with the advent of motor roads and the national will to develop, it has slowly opened its frontiers to a few privileged visitors and tourists. Among these, Guy van Strydonck has had the good fortune as a royal guest to travel the length and breadth of the kingdom, recording the land and its people.

For centuries, monks and refugees from Tibet have settled in Bhutan's hospitable and fertile valleys and ensured close cultural links between the countries. Because of the different ecological and socio-economic conditions, Bhutan soon developed a highly distinctive culture of its own. It is the purpose of this book to introduce the reader not only to its magnificent and varied landscapes, but also to the genius of Bhutan's rich traditions of art and architecture. Other chapters in the book focus on monastic and village life, their festivals and dances. A whole chapter is devoted to the hitherto unknown valley of Sakteng in the extreme east, homeland of the Yakherding Brokpas. The book concludes with a portrait of the Bhutanese themselves; a hardy mountain people renowned both for their irrepressible good humour and for their profound spirit of Buddhist tolerance.

Ceylon Lectures—by Beni Madhab Barua. Delhi, Sri Satguru Publications, 1986. xviii + 309pp. [ISBN: 81-7030-006-1]. Rs. 150.

These lectures were delivered by the author in two series—History and Religion. These lectures contain a clear statement on manifold relations that have existed between India and Sri Lanka (Ceylon), as also on the philosophical and historical position of Buddhism from a comparative point of view. The third lecture on Ceylon's contribution to Buddhism will surely go to awaken peoples in Ceylon to a new national self-consciousness of their own. There are in total eight lectures. In Lecture VI the subject of Buddhism as an Institutional religion has been discussed at some length. A distinction has been made between Buddhism from Buddha's personal point of view and Buddhism from the point of view of his disciples and followers. The author has clearly stated that institutional religions have scope also for personal ones. The lectures are divided into two series. In the History Series—India and Ceylon; A Bird's eye view and problems of Ancient History of Ceylon; Ceylon's contributions to Buddhism with an appendix are presented. In the Religion series it includes—Buddha's greatness and role, Buddhism as Buddha's personal religion with an Appendix; Buddhism as an institutional religion with an appendix; Buddhism and Early Vedanta; Buddhism—its modern appeal; Notes and an Index.

Chanting the Names of Manjusri: The Manjusri-Nama-Samgiti: (Sanskrit and Tibetan Texts)—Tr. and Annot. by Alex Wayman. Boston, Shambhala, 1985. 123pp. [ISBN: 0-87773-316-3]. \$ 30.00.

This is the first English translation of one of the most revered and often-used tantric texts in Tibetan Buddhism—the Manjusri Nama-samgiti. While consisting of only 160 verses and some mantra sentences, the work condenses an enormous tantric lore, so much that it garnered exalted mention in the Vimalaprabha—the great commentary on the Kalacakra—and is cited a number of times in the celebrated tantrist Naropa's Hevajratantra commentary.

Chanting the Names of Manjusri sets the English translation of this important text alongside the complete original Sanskrit, with its Tibe-

tan translation. The format of presenting the three translations side-by-side along with pertinent extracts from the Tanjur commentaries on the work, creates an ideal situation for study.

In addition, Professor Wayman surveys the Manjusri cult, clarifying the tremendous appeal of Manjusri as Bodhisattva and "primordial Buddha" in Nepal, Tibet, and the Far East. Citations of the text by Naropa are presented, along with various iconographical forms. The book also includes indexes to the Sanskrit and Tibetan lines, and a direct index to the translation and commentary.

Professor of Sanskrit at Columbia University, Alex Wayman holds a doctorate in Sanskrit and Tibetan from the University of California at Berkeley as well as an honorary degree from Nalanda University. He has published numerous books and articles in the field of Buddhist studies.

Compassion in Tibetan Buddhism; with Kensur Lekden's Meditations of a Tantric Abbot—by Trong-ka-pa; Ed. and Tr. by Jeffrey Hopkins. New York, Snow Lion Publications, 1985. 263pp, Biblio. Gloss. [ISBN: 0-937938-04-1]. \$ 10.95.

Compassion in Tibetan Buddhism presents methods for generating compassion according to oral and written traditions of Tibetan Buddhism.

Part One: Meditations of a Tantric Abbot by Kensur Lekden (1900-1971) Abbot of the Tantric College of Lower Lhasa, Tibet in the 1950s. Free and intimate in style, these meditations take one through the steps of cultivating altruism and describes in lively detail how to reflect on personal relationship so that heartfelt love and compassion are generated. These "meditations" were given in America in 1970.

Part Two: Way of Compassion is a work by Tibet's great 14th century yogi and scholar Tsong-ka-pa entitled "Illumination of the Thought". In a philosophic as well as practical context, the importance of compassion at all levels is surveyed, detailing its types, and describing the deeds motivated by it.

The combination of Kensur Lekden's meditations and Tsong-ka-pa's detailed explanation affords a unique blend of the oral and written traditions of Tibetan Buddhism on the principal motivation for enlightenment, compassion. Vast and profound these teachings shine with the sun of

Buddha's doctrine reflected so brightly in the snows of Tibet.

Death, Intermediate State and Rebirth in Tibetan Buddhism—by Lati Rinbochay and Jeffrey Hopkins; Ed. by Elizabeth Napper. New York, Snow Lion Publications, 1985 (Reprinted). 86pp. Biblio. \$ 6.95.

This Highest Yoga Tantra text unfolds in minute detail the complex Tibetan Buddhist system of subtle physiology-providing a complete exposition of the channels, drops and winds which serve as foundations for consciousness. It is essential for the practice of the two stages of the path in Highest Yoga Tantra to have an understanding of the bases to be purified: death, intermediate state and rebirth. Yang-jen-ga-way-lo-dro's text with Lati Rinbochay's commentary closely examines these processes and stages. Authoritative and concise, *Death, Intermediate State and Rebirth* is a valuable companion volume to both the more widely known Tibetan Books of the Dead and modern Western works on death and dying.

In the Foreword contributed by the present Dalai Lama, His Holiness offers Practical, mature advice on how, through correctly approaching the death experience, its spiritual potential can be enhanced for everyone involved.

Difficult Beginnings: Three Works on the Bodhisattva Path; Tr. with Comm. by Mark Tatz. 121pp. [ISBN: 0-87773-317-1]. \$ 22.50.

This is the first English translation of the works of Candragomin—a seventh-century Indian philosopher and poet—which have been highly influential in practice of Buddhism over the past twelve centuries. The book provides an excellent introduction to mahayana, the “middle way” of the Buddhist path. It will appeal to anyone interested in Eastern religions.

Candragomin is regarded in the Indo-Tibetan tradition as an exemplar of the Bodhisattva ideal. *Difficult Beginnings* presents three of his most important works. “Candragomin's Resolve” is a short verse aspiration. “Twenty Verses on the Bodhisattva Vow” is a basis for exposition of the bodhisattva vow. “Praise in Confession” recounts the problems that Candragomin encountered in his spiritual practice.

Dr. Tatz provides an excellent introduction to the theory and practice of the bodhisattva path, the ideal of attaining buddhahood—awakening—as well as the commitment to teach and guide others on this path: Also included is a fascinating account of Candragomin's life, and lengthy commentary on the three works presented here.

दुख-मुक्ति की साधना—ले० लक्ष्मी नारायण राठी ।
पुणे (महाराष्ट्र), श्री जगन्नाथ राठी चैरिटी
ट्रस्ट, १९८४ । पृ० ३५+४०० । र० ५० ।

भगवान् बुद्ध की शिक्षा और ‘विपश्यना’ साधना से सम्बन्धित उपलब्ध साहित्य तथा अनेक स्थानों, लेखों, प्रवचनों से लगे उद्धरणों को एकत्र करके यह संकलन तैयार किया गया है। ‘विपश्यना’ यह भारत की पुरातन विद्या है। जिसे भगवान् बुद्ध ने फिर से खोज निकाला और जन-जन में मुक्त हस्त से बांटा। ५०० वर्ष बाद यह भारत में विकृत हुई और लुप्त हो गई। बर्मा ने इसे गुरु शिष्य परम्परा द्वारा शुद्ध रूप में सुरक्षित रखा। इस साधना का प्रमुख लक्ष्य है—दुखों से मुक्ति। अतः इस ग्रन्थ का नाम ‘विपश्यना साधना’ के स्थान पर सरल, सुबोध एवं अर्थपूर्ण नाम ‘दुख-मुक्ति की साधना’ रखना ही अधिक उपयुक्त समझा गया। अन्तर्मुखी होकर अपने ही शरीर की अन्तिम सच्चाई तक, इसी प्रकार चित्र की अन्तिम सच्चाई तक और इस ऐन्द्रिय क्षेत्र के परे परमार्थ सत्य तक पहुंचाने वाली यह अनोखी विपश्यना विद्या है। यही दुख मुक्ति की, परम सत्य तक पहुंचने की, इस भवसागर के जन्ममरण चक्र से बाहर निकलने की अनमोल साधना है।

इस ग्रन्थ लेखन में सुत्त पिटक के दीघ निकाय, मज्झिम निकाय, संयुक्त निकाय, अंगुत्तर निकाय एवं खुद्दक निकाय तथा अभिधम्म पिटक का आधार एवं उद्धरण लिये हैं। प्रमुखतः विपश्यना साधना शिविरों में होने वाले प्रवचन, ‘विपश्यना’ पत्रिका में प्रकाशित उद्बोधन का पूरा उपयोग इस ग्रन्थ में किया गया है। यह ग्रन्थ केवल साधना को ठीक

प्रकार समझने के लिये है, साधना सीखने के लिये तो शिविर में सम्मिलित होना परमावश्यक है। सभी व्यक्ति इस अमूल्य विद्या से लाभान्वित हो, दुःखमुक्त होकर परमार्थ सत्य का साक्षात्कार करें, यही मंगल कामना है।

Entering the Diamond Way: My path Among the Lamas—by Ole Nydahl. California, 1985. 251pp. Illus., Biblio., Maps, Epil. [ISBN: 0-931892-03-1]. \$ 12.95.

Here is a genuinely compelling story, and spiritual odyssey, of Ole and Hannah Nydahl, who in 1968 became the first Western student of the great Tibetan master, His Holiness the 16th Gyalwa Karmapa. Their exciting travels on the worn path between the green lowlands of Europe to the peaks of the Himalayas, led them to experience the skilful teachings of numerous Tibetan lamas who helped transform their lives into "limitless clarity and joy".

From their first contact with Tibetan Buddhism in Kathmandu in the form of a lama with extraordinary psychic powers, Ole and Hannah encountered the full spectrum of the Buddhist "view".

Their real aim in writing this book is "to form a bridge between two worlds, and especially to share with all who are looking for their true being...and introduction to a time-proven way to Enlightenment".

After being recognized and trained by some of the greatest lamas of the Kagyu lineage, Ole now transmits the blessing of the lineage and travels, as authorized lama and Buddhist meditation master, teaching and establishing centres of Tibetan Buddhism, while Hannah is a much sought-after translator.

Entry into the Inconceivable: An Introduction to Hua-yen Buddhism—by Thomas Cleary. Honolulu, University of Hawaii Press, 1985. vii + 222pp. Append. [ISBN: 0-8248-0824-x] \$ 16.95.

The central doctrine of Hua-yen Buddhism shows the entire cosmos as a single nexus of conditions: a dazzling net of jewels, infinitely complex and utterly interdependent. Hua-yen philosophy examines this fundamental principle—the interdependence of all things—in a variety of contexts,

encouraging the development of a round, holistic perspective. The application of Hun-yen thought thus extends beyond the bounds of conventional religion to encompass areas of modern secular concern, including the relations between mentality and environment and between the individual and the group.

This volume is an introduction to the philosophy of the Hua-yen school of Buddhism, one of the cornerstones of East Asian Buddhist thought. It includes a survey of the unique Buddhist scripture on which the Hua-yen teaching is based and a brief history of its introduction into China. It then presents a succinct analysis of the essential metaphysics of Hua-yen Buddhism as it developed during China's golden age, accompanied by full translations of basic texts by seminal thinkers of the school. "Cessation and Contemplation in the Five Teachings of the Hua-yen", by Tu Shun, founder of the school, develops, step by step, the fundamental outlook of Hua-yen Buddhism.

Essays in Zen Buddhism, First series—by Daisetz Teitaro Suzuki, Ed. by Christmas Humphreys. Maine, 1985. 375pp + x plates. [ISBN: 0-87728-586-1] \$ 9.95.

Zen Buddhism is a unique school of spiritual development using many systems of philosophy, psychology and ethics in the course of its own technique of 'Sudden Enlightenment'. In this first volume of *Essays in Zen Buddhism*, the opening chapters are concerned with Zen as the Chinese interpretation of the Doctrine of Enlightenment; Enlightenment and ignorance and the history of Zen Buddhism in China up to the time of the Sixth Patriarch, Hui-neng, who gave shape to the purely Chinese aspect of Zen. The next chapters discuss the attainment of Satori, or the opening of the spiritual eye, and the methods which are needed to bring this about. The educational system is described in the chapter on the meditation hall, and finally the stages of spiritual progress by gradual purification are discussed in terms of the ten ox-herding pictures.

Essays in Zen Buddhism. Third Series—by Daisetz T. Suzuki, Ed. by Christmas Humphreys. Maine, 1985 (Reprinted). 396pp. Illus., Append. [ISBN: 0-87728-076-2] \$ 9.95.

In this Third Series of Zen Essays the author has

tried to trace the relationship which exists between Zen and the two chief Mahāyāna sūtras, the Gaṇḍavyūha and the Prajñāpāramitā, and then the transformation through which Indian Buddhism had to go while adapting itself to Chinese psychology. It was natural that the Mahāyāna teachings had to be transformed as to make them appreciated by the Chinese. In this book D.T. Suzuki shows that the changes to the Mahāyāna teaching were immense and the story of this evolution is lucidly told. The chapter on the bodhisattva ideal is the answer to all who regard Buddhism as 'cold', whilst that on Zen and Japanese culture tells more of the actual practice of Zen Buddhism than any number of theoretical text books. The book also contains a superb collection of pictures reproduced from Japanese and Chinese paintings—these are accompanied by the author's illuminating comments and observations.

Eternal Legacy: An Introduction to the Canonical Literature of Buddhism—by Sangharakshita. London, Tharpa Publications, 1985. xv + 317pp. Biblio. [ISBN: 0-948006-02-1]. £ 7.50.

The written records of the Buddha's teachings—known as Buddhavaṇṇa or the Word of the Buddha—constitute the largest body of sacred writings in the world and represent one of the most creative outpouring of spiritual energy known to human history.

Now with the publication of *The Eternal Legacy*, a clear and comprehensive introduction to the canonical literature of Buddhism as a whole is made available to the West. Covering all the major sacred texts—from the early Pali canon through the unsurpassed spiritual vitality and vision of the Mahāyāna sūtras—the author brilliantly and concisely summarizes their essential teachings and places them in both doctrinal and historical context.

Opening with a discussion on what constitutes Buddhism's authentic canonical literature and the oral tradition that preceded it, the book provides an invaluable guide to its vast extent and endless variety, and concludes by showing how Buddhavaṇṇa as the oral and written expression of the Enlightened Mind's creative drive is ever-growing and dynamic.

Written by one of the foremost scholars of Buddhism in the West, *The Eternal Legacy* is

essential reading for all students of Buddhism as well as for those desiring an authoritative account of Buddhist canonical literature.

History of Buddhism in Gujarat—by M.S. Moray. Ahmedabad, Saraswati Pustak Bhandar, 1985. viii + 145pp. Biblio. Append. Epil. Rs. 40.

The whole book is divided in seven chapters culminating in appendix. The first chapter deals with the general history of Gujarat from remote times up to 1300 A.D.

The second chapter is devoted for the topic of the 'Advent of Buddhism in Gujarat'. Citing various authentic allusions from Pali canons it has been clearly shown that Buddhism got foot-hold in Gujarat even in the life period of Tathāgata Himself.

The third chapter describes the discovery of the Buddha's bone-relics in Gujarat. The fourth chapter explains about the progress of Buddhism in Gujarat during the period from 270 B.C. to 470 A.D. Due to remorse generated by the ghastly Kalinga war the Candāsoka emerged as Dhammasoka and plunged whole-heartedly for the upliftment and development of Buddhism. Besides constructing 84000 stupas he raised huge rock and pillar edicts at important places. The emperor appointed special officers for propagation of the Dhamma and enthusiastically patronised the third council (Sangiti) in Pataliputra under presidentship of the great Moggalliputta Tissa. The greatest thing he did was to send the Dhammadoota missions to Kashmir, Gandhar, Himalayan regions, Burma, Sri Lanka, Yavana countries and to Aparantaka which included in Gujarat. The role of Pingalaka, Arya Sudarsan etc. have also been rightly explored in this chapter. The fifth chapter refers to the Maitraka period ranging from 470 A.D. to 789 A.D. The Sixth chapter deals with the situation in the post-Maitraka era from the year 789 A.D. to 1300 A.D. The seventh Chapter is the concluding part of the book. The author shows that history of Buddhism in Gujarat spread over nearly 1800 years, but it remained as a dominant religion from first century A.D. to eighth century A.D. The book concludes with an appendix giving English translation of Emperor Asoka's rock-edicts at Girnar. Such book, as this one, is first of its kind so far as Gujarat is concerned.

How to Meditate: A Practical Guide—Kathleen McDonald; Ed. by Robina Courtin. London, Wisdom Publications, 1985 (Reprinted). 221pp. Biblio, Gloss. [ISBN: 0-86171-009-6] £ 4.95.

What is meditation? Why practise it? Which technique is best for me? How do I do it? The answers to these often-asked questions are contained in this down-to-earth book, compiled and written by a Western Buddhist nun with solid experience in both the practice and teaching of meditation.

How to Meditate contains a wealth of practical advice on a variety of authentic and proven techniques: simple breathing and mindfulness exercises, meditation on emptiness, meditations using visualization and mantra, analytical meditations on death and suffering, meditations utilizing the psychic channels the whole spectrum of techniques used by Tibetan Buddhists is covered. Also included are many of the simple prayers associated with Mahāyāna practice. This book is written specifically for people wanting to practise meditation, but is also ideal for anyone who simply wants to know what it is all about.

Indian Buddhist Pandits: From the Jewel Garland of Buddhist History—Tr. by Losang Norbu Tsonawa. Dharamsala, Library of Tibetan Works and Archives, 1985. 124pp. Rs. 70.

Indian Buddhist pandits, describing the life and works of the major Buddhist Masters of Ancient India, translated from the second volume of *The Jewel Garland of Buddhist History*, compiled by the Tibetan Masters, with surely serve as an inspiration to all the students and scholars of the Buddhist philosophy. Between the covers of this slim volume, the reader is offered glimpses of the courage, compassion, dedication and devotion with which luminous Buddhist Masters like Nagarjuna, Aryadeva, Asanga, Chandrakirti, Shantideva, Shantirakshita and Dharmakirti etc. upheld the Buddhist philosophy and contributed to its enrichment and propagation. Above all, this volume offers a well-abridged biography of the beloved Atisha, the Indian Buddhist Master, who arrested the decline and fall of Buddhism in Tibet and revived it once again with this chief disciple Dromtonpa.

Journey Without Goal: The Tantric Wisdom of the Buddha—by Chogyam Trungpa. Boston, Shambhala 1985. (Dharma Ocean Series). [ISBN: 0-394-74194-3]. \$ 8.95.

Based on the author's talks at Naropa Institute, this volume introduces the reader to the principles of tantra, based on the practice of meditation, which leads to the discovery of egolessness. Trungpa Rinpoche provides a direct and experimental picture of the tantric world, explaining the importance of self-existing energy, the maṇḍala principle, difference between Buddhist and Hindu tantra—stressing the nontheistic foundation of Buddhism. The role of the teacher and the meaning of tantric transmission are also presented. Written for the student of Buddhism rather than the scholar, *Journey without Goal* demystifies the Vajrayāna and at the same time affirms the power and sacredness of its ancient teaching.

Kalachakra Tantra: Rite of Initiation for the stage of generation. A Commentary on the Text of Kay-drup-ge-Lck-bet-sang-bo—by Tenzin Gyatso; Tr. and Ed. by Jeffrey Hopkins, London, Wisdom Publications, 1985. 511pp. Biblio., Append., Notes. (Wisdom Advanced; Blue Series). [ISBN: 0-86171-028-2]. £ 11.95.

Of the hundreds of Buddhist tantras, the Kalachakra is one of the most important. In Tibet—where these esoteric teachings have been practised purely for a thousand years—and now in the West, this tantra has come to be especially associated with His Holiness the Dalai Lama, one of the greatest Buddhist teachers alive today.

This book presents the series of initiations, which took three days, that authorize practice of the first of two stages involved in the tantra stage of generation. In which the practitioners visualize themselves as an ideal being, a Buddha. The initiation ritual is translated and interspersed with commentary from the Dalai Lama.

In the first part of the book the Dalai Lama's translator, Professor Jeffrey Hopkins, explains the tantric technique of deity Yoga and how is it possible, by practising them, to transform oneself into a Buddha. He discusses the importance of having an altruistic motivation for practising these techniques, and includes the marvellous stanzas of Tok-may-sang-bo, *The Thirty-seven Practices of a*

Bodhisattva. He describes the Kalachakra mandala and how it relates to the initiation, discusses the procedure of initiation itself, recounts in brief the lives of the authors, both the Dalai Lama and Kay-drup, and outlines a short history of the Kalachakra Tantra.

This is the first time that a tantric initiation ritual has been explained in detail and published in Western language. The special techniques for transforming body, speech and mind into completely altruistic expression are presented for the benefit of not only those who intend, after taking the initiation, to practise these techniques, but also for those who want to learn about this remarkable system of spiritual practice.

"Kindness, Clarity and Insight"—by Tenzin Gyatso; Tr. and Ed. by Jeffrey Hopkins and Elizabeth Napper. New York, Snow Lion Publications, 1985 (Reprinted). 232pp. Notes. [ISBN: 0-937938-18-1] (Paper). \$ 10.95.

In this collection of talks given by the Dalai Lama during his tour of North America. His Holiness discusses a wide variety of spiritual and human concerns with his characteristic warmth, wit and perception.

Not limited to Buddhists or to religious believers, the Dalai Lama's direct, practical message speaks to people everywhere of the importance of kindness, love and compassion. Appealing both to the mind and to the heart, he urges all humanity to consider the delicacy of the current world situation and to work at reshaping attitudes for a better society. His message of hope celebrates the indomitable human spirit and affirms the everpresent potential for individual and social transformation.

In the later chapters the Dalai Lama elucidates with insight and profundity various topics of Buddhist doctrines. A concluding discourse explains the basic meeting points of thought between the old and new schools in Tibet—especially the Nying-ma and Ge-luk.

Light of Asia—by Edwin Arnold. New Delhi, Interprint, 1985. xviii + 160pp. Rs. 35.

Mr. Edwin Arnold's poem, *The Light of Asia*, is the most sympathetic account ever published in Europe of the life and teaching of the Sākya Saint, Prince Gautama Siddārtha, the Lord Buddha.

महायानसूत्रालङ्कारः आचार्य नरेन्द्रदेव कृत संक्षिप्त हिन्दी रूपान्तर सहित —ले० आर्य असङ्ग, सं० स्वामी द्वारिकादास । वाराणसी, बौद्धभारती, १९८५ । ६१+२२४ पृ०, परिशिष्ट । (बौद्ध-भारती ग्रंथमाला-१९) रु० ७५ ।

विज्ञानवाद के प्रथम आचार्य असंग हैं। उनके गुरु आर्य मैत्रेयनाथ इस सिद्धान्त के प्रतिष्ठापक हैं। महायानसूत्रालंकार इन गुरु-शिष्यों की सम्मिलित कृति है। मूल भाग मैत्रेयनाथ का और टीका भाग आर्य असंग का कहा जाता है। इसलिए इसमें सन्देह नहीं कि विज्ञानवाद का सबसे प्रधान ग्रन्थ महायानसूत्रालंकार है।

असंग का दर्शन समन्वयात्मक है। इसमें सौत्रान्तिकों का क्षणिकवाद, सर्वास्तिवादियों का पुद्गलनैरात्म्य, और नागार्जुन की शून्यता का प्रतिपादन है। किन्तु वे समन्वय को पारमार्थिक विज्ञानवाद की परिधि में संपादित करना चाहते हैं।

वस्तुतः असंग का दर्शन विज्ञानवादी अद्वयवाद है, जिसमें द्रव्य का अभाव है। मानना होगा कि यह एक नवीन मतवाद है।

इस महायानसूत्रालंकार में इसी विज्ञानवाद का विस्तृत विवेचन किया गया है।

Meditative States in Tibetan Buddhism: The Concentrations and Formless Absorptions—ed. and Annot. by Leah Ahler. London, Wisdom Publications, 1983. 277pp. Biblio., Gloss., Notes. [ISBN 0-86171-011-8]. (Wisdom Advanced Book, Blue Series). £ 4.95.

Meditative States gives a vivid and detailed description of meditative practices for the sake of developing a calm mind that is alert and powerful and capable of being used for gaining insight into reality.

Leah Ahler skilfully presents the teachings of two Tibetan lamas—Lati Rinbochay and Denma Locho Rinbochay. They explain the preliminary process of freeing the mind from the inveterate tendencies to laxity on the one hand and excitement on the other, and then carry the reader

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through the upper reaches of the four concentrations and four formless meditative absorptions.

The book is replete with the technical detail of the highly developed scholastic and yogic tradition of Tibet.

My Land and My People—by Dalai Lama. New York, 1985. 271pp. Append., [ISBN: 0-9611474-0-7]. \$ 6.95.

This is a moving personal account of life in Tibet and the sad events which, for the present, have brought it to an end, written by a great spiritual and temporal leader. A dignified testament by the Dalai Lama, driven into exile by Communist China, is one of the most heartbreaking documents ever published. His Holiness relates the story of his brief, tumultuous reign climaxed by the appalling destruction and systematic murder of his people by the Chinese. A civilized, compassionate man and a sincere reformer, he writes of the simple Tibetan life into which he was born, and among whom he, as the reincarnation of his predecessor, was discovered and declared Dalai Lama according to his country's custom. *My Land and My People* is a tragic book. Yet it is deeply inspiring owing to the gentle forgiving Buddhist spirit underlying the story.

Nibbāna in Early Buddhism based on Pali Sources, 6th B.C. to 5th A.D.—by Harcharan Singh Sobti. Delhi, Eastern Book Linkers, 1985. xxiv + 180pp. Biblio., Append., Abbrev. (Ph.D. Thesis Approved by Delhi University). Rs. 80.

Secularization, or, in other words, 'de-divinization of human consciousness', a historical process has created a crisis of conscience for a modern man, who has lost faith in the existence of God, but, wants to become a saint. People, with crisis of conscience, can, fruitfully seek guidance from the Buddha, an Asian from ancient India, who discovered the Path to solve the 'only Problem', which not only modern Europe is seized with, but, is also influencing the rest of the civilized world. The Buddha delineated the Path, which can lead reasonable persons to discover the Nibbanic state of mind and, consequently, become Saints, arahats in Buddhist terminology, however, without professing faith in Almighty God, thus, simultaneously, re-

solve the crisis and solve the 'only problem'. This book is an attempt to identify the Path.

Opening the Eye of New Awareness—by Tenzin Gyatso; Tr. by Donald S. Lopez and Jeffrey Hopkins. London, Wisdom Publications, 1985. 143pp. Biblio., Gloss., [ISBN: 0-86171-036-3]. £ 6.95.

Opening the Eye of New Awareness is a succinct yet thorough presentation of the doctrines of Buddhism as they were studied and practised for a thousand years in Tibet.

It is the only text of the Dalai Lama outlining the entire path to be published in a Western language and an invaluable handbook for the study of Buddhism both in colleges and by the individual.

Opening the Mind and Generating a Good Heart—by Tenzin Gyatso. The Fourteenth Dalai Lama. Dharamsala, Library of Tibetan Works and Archives. xiii + 116pp. Biblio., Index. Gloss. Price not given.

Opening the Mind, which was written in the early 1960s, presents a synopsis of the Buddha's teaching according to the literary tradition of the commentaries of the great Indian Buddhist masters, which formed the basis of education in Tibet's monastic universities.

It is an example of the written tradition which has grown in Tibet from Indian roots to clarify and preserve the teachings received from the Buddha. The work concludes with a brief history of the development of Buddhism in Tibet.

प्राचीन पूर्वोत्तर भारत (सुत्तपिटक का एक अध्ययन)
—ले० प्रभा त्रिपाठी । वाराणसी, साहित्य
संस्थान, १९८५। ५+३३६ पृ०, ग्रंथसूची।
रु० ८०।

यह अध्ययन पूर्ण रूप से सुत्तपिटक पर आधारित है। सुत्तपिटक गौतम बुद्ध के उपदेशों का एक ऐसा संग्रह है जो अपनी वार्तालाप की शैली, अत्यन्त सामयिक उपमाओं के प्रयोग, सुत्तों की भूमिका में उन अवसरों अथवा स्थानों का निर्देश जहाँ और जब वे

उपदिष्ट किए गए थे, तथा पग-पग पर तुलनात्मक और विवेचनात्मक दृष्टिकोण के कारण किसी भी शोधकर्ता के लिए अत्यधिक उपयोगी हैं। जहां क्षेत्रगत दृष्टि से पूर्वोत्तर भारत का प्रतिनिधि साहित्य स्वीकार किया जा सकता है वहीं कालगत दृष्टि से उससे प्राप्त चित्र को छठी-पांचवीं शताब्दी ईसा-पूर्व से प्रारंभ कर तीसरी-दूसरी शताब्दी ईसा-पूर्व तक का स्वीकार किया जा सकता है।

प्रस्तुत कृति भारतीय इतिहास के एक विशिष्ट युग का और भारतीय भूखण्ड के एक विशेष क्षेत्र (पूर्वोत्तर भारत) का एक समग्र इतिहास उपस्थित करने का प्रयत्न है। पहले के सभी विद्वानों की कृतियों का उपयोग करते हुए सुत्तपिटक के मूल ग्रंथों तक पहुंचने का प्रयत्न किया गया है और उसके आधार पर इस क्षेत्र की एक भौगोलिक, राजनीतिक, सामाजिक, धार्मिक और आर्थिक भांकी उपस्थित करने का सफल प्रयास है। अपने अध्ययन को प्रामाणिकता प्रदान करने के लिए लेखिका ने अपने प्रत्येक कथन की पुष्टि में, पाद-टिप्पणियों के रूप में, संदर्भ ग्रन्थों का अधिकाधिक उल्लेख किया है। पुस्तक की भाषा सुबोध और शैली प्रसादपूर्ण है।

Realm of Tibetan Buddhism—by Li Jicheng; Ed. by Xiao Shiling; and An Chunyang; Tr. by Wang Wenjong. New Delhi, UBS Publishers, Distributors Ltd. n.d. 224pp., Coloured Plates, Append. Rs. 350.

Esoteric Buddhism, which originated in ancient India, was introduced into Tibet in the seventh century. Since then, it has evolved in a different social and historical environment into a unique sect known as Tibetan Esoteric Buddhism. Regarded by the Tibetan Buddhists as "the essence of the sacred religion", it has a long tradition in Tibet and its influence on the culture, history and the life of the Tibetan people has been very strong. These works, in the various forms and expressions, will bring one into visual contact with the religious order.

The Realm of Tibetan Buddhism outlines the origin, development, canonical texts, meditative practices and, in particular, the works of art relat-

ed to Tibetan Esoteric Buddhism. These works of art are divided into eight categories: bronzes, cloth paintings, frescoes, clay moulding, wood carving, wood tablet painting, stone carving and ritual objects. The 159 pictures contained in this book which amply show the works of art in their traditional style, are taken directly from various sites in Tibet during a period of five years. Many of the objects shown in the pictures are valuable cultural relics and are rare items of art in Tibet. *The Realm of Tibetan Buddhism*, with its scholarly introduction and precious pictures, will be of enormous value to artists, students and scholars of Buddhism in general and of Tibetan Buddhism in particular.

Selected Works of the Dalai Lama I: Bridging the Sutras and Tantras.—Ed. and Tr. by Glenn H. Mullin. 2nd Edn. 1985. 288pp. Biblio., Gloss., Append. (Teachings of the Dalai Lamas). [ISBN 0-937938-27-0] \$ 10.95.

The special focus of his work has been the lives and teachings of the Dalai Lamas. The contents of each volume of the Selected Works Series he began in 1980 for Snow Lion are carefully chosen and translated in consultation with the high lamas of Tibet, including the present Dalai Lama. Their intimate supervision ensures both the relevance and accuracy of the material. *Kalachakra Tantra*—initiation into and practice of the most sophisticated Highest Yoga Tantra.

Arya Tara—probably the most widely practiced devotions among both Tibetan and Western Buddhists. Included with the Twenty-one Verses in Praise of Arya Tara—a base for numerous Tara practices—are the complete texts for three popular sādhanas of Green and White Tara practice.

Lo-jong—the heart of all Mahāyāna teachings. A detailed commentary on the seven aspects of Atisha's method of training the mind to develop the Bodhisattva spirit, through transforming every activity into a spiritually significant event.

Selected Works of the Dalai Lama VII: Songs of Spiritual Change—Ed. and Tr. by Glenn H. Mullin. 2nd Edn. 1985. xii + 208pp. Biblio (Teachings of the Dalai Lamas). \$ 10.95.

The Seventh Dalai Lama is often considered the greatest of the early Dalai Lamas. He wrote extensive commentaries on the Tantras, and over a

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thousand mystical poems and prayers. 'Songs of spiritual change' is a highly valued collection of tantric songs and poems of spiritual instruction for taming and developing the mind. His inspired verse is an outpouring of Himalayan spirituality, a unique presentation that appeals to the heart as well as the head.

Glenn Mullin's translation captures the earthy yet sublime flavour of these songs and homilies. A long time student of the Dharma, he is a worthy conduit for these inspirational teachings.

Selected works of the Dalai Lama II—by Glen H. Mullin.

The Second Dalai Lama chose as sources for his considerable literary output practices from the lesser-known sects and lineages of Tibetan Buddhism. Their special treatment of popular tantric traditions, such as *Yamantaka* and the yogas of Naropa, are presented here in English for the first time.

In this collection of sixteen texts, Glenn Mullin has chosen works that vividly convey both the Second's scriptural mastery and breadth of tantric experience, and the powerful religious ferment of his era. The four main texts translated here include teachings of the generation and completion stages of the *Vajrabhairava Tantra* (*Yamantaka*); a survey of the structure and historical development of Indian Buddhism's principal schools, outlining their definitive doctrinal distinctions; detailed instruction in the practice of making and empowering "Flower essence pills" that free the practitioner from the need for ordinary foods; and the explicit, extraordinary tantric yogas of Sister Niguma—a special lineage of the six yogas of Naropa transmitted by his consort, the dakini Niguma, which forms the basis of the Shang-pa-Ka-gyu Sect. A traditional biography of the Second, and brief biographical sketches of all fourteen Dalai Lamas are included as appendices.

Selected Works of the Dalai Lama III: Essence of Reprinted Gold; Commentary by H.H. the Dalai Lama XIV—Ed. and Tr. by Glenn H. Mullin. 1982. 270pp. Biblio., Gloss., Append. (Teachings of the Dalai Lamas). [ISBN: 0-937938-29-7]. \$ 10.95.

Continuing this living tradition to the present day,

Tenzin Gyatso, the present Dalai Lama, provides an extensive "commentary to the meaning" of *Essence of Refined Gold*, drawn from his own penetrating experience. The discourse, which comprises the main body of this text alternates between personal reflections, direct spiritual advice and scriptural quotations. He presents the spirit of the Third Dalai Lama's brief work with an amazing ease and fluidity that is accessible to all. Also included in this volume is the Lam-rim preliminary Rite, a beautiful guide to the Avalokiteshvara tantric methods entitled. The Tantric Yogas of the Bodhisattva of Compassion and several verse works.

शून्यता सप्तति:—ले० आर्य नागार्जुन । वाराणसी, मोट भारतीय ग्रंथमाला-८। १९८५। पृ० ७५+ ८४। र० ९०।

आचार्य नागार्जुन द्वारा रचित मध्यमक शास्त्रों में छः महाकृतियाँ ऐसी हैं, जो 'युक्तिषड्वर्ग' के नाम से भोट विद्वानों में प्रसिद्ध हैं। इनमें 'शून्यता सप्तति' अन्यतम है। बौद्ध साहित्य आज भी भारतीय संस्कृति एवं जीवन के श्रेष्ठतम आदर्शों को हमारे समक्ष प्रस्तुत कर रहे हैं। किन्तु ज्ञान का यह विशाल भण्डार भोट देशीय भाषा में ही सुरक्षित है। इसे पुनः भारतीय जनजीवन के सम्पर्क में लाने के उपक्रम के अन्तर्गत आचार्य नागार्जुन के महत्वपूर्ण ग्रन्थ 'शून्यता सप्तति' को आचार्य सेम्पा दोर्जे जी ने तिब्बती मूल का संशोधित संस्करण, संस्कृत पुनरुद्धार, हिन्दी अनुवाद विस्तृत टिप्पणियों के साथ तैयार किया है।

यह कृति नागार्जुन की एक संक्षिप्त दार्शनिक कृति है। यह भी एक स्वतन्त्र ग्रन्थ होकर मूल माध्यमिक कारिका से सम्बन्धित विशेष प्रश्नों के समाधान के रूप में ही रची गई है। आचार्य ने आगमों के आशय एवं अभिप्राय की विशद व्याख्या करते हुए शून्यता सप्तति की रचना की है। इसमें कुल ७३ कारिकाएँ हैं। इन कारिकाओं के द्वारा आचार्य सम्पूर्ण बुद्ध वचनों में निहित तत्वों की व्याख्या करते हैं। ७० कारिकाओं में विभिन्न युक्तियों द्वारा

प्रासङ्गिक प्रश्नों का उत्तर देते हुए प्रतीत्य समुत्पाद एवं शून्यता का निरूपण किया गया है और अन्तिम तीन कारिकाओं के द्वारा ग्रन्थ का उपसंहार प्रस्तुत किया गया है। विषय के दुर्बोध स्थलों को स्पष्ट करने हेतु विस्तृत टिप्पणियाँ भी प्रस्तुत की गई हैं। इत कृति से जिज्ञासुओं को नागार्जुन के सिद्धान्तों को पूर्ण रूप से समझने में सहायता मिलेगी।

Siddhartha Gautama Buddha—by Nandadeva Wijesekera. Colombo, World Fellowship and Buddhists Sri Lanka Regional Centre, 1983. 148pp. Biblio. Rs. 40.

Dr. Nandadeva Wijesekera's book *Siddhartha Gautama Buddha* presents to the reader not only an account of the Buddha's life as an illustrious teacher and a social reformer, but also its Historical background.

This book *Siddhartha Gautama Buddha* records a colourful story set against the background of Ancient India and India of Buddha's time.

Space, Time and Medicine—by Larry Dossey. 1982. xv + 243pp. Notes, Append., Postscript. [ISBN: 0-87773-224-8]- \$ 10.95.

This work is both a dictionary and a glossary of terms. It attempts to cover the entire field of Buddhism and terms have been chosen from seven languages spoken in ten countries in at least ten major schools of Buddhism, these terms being such that the reader is likely to find today, or during the next few years, in the books on Buddhism which he will most probably read. In addition, there are brief biographies of eminent Buddhists and scholars from both East and West which will enable a ready reference to authorities normally cited. It is thus a useful compilation and a key reference work in area of study—religious, ethical and philosophical—which is today commanding increasing attention in Western society.

Spokes of the Wheel: Studies in Buddha's Dhamma—by Arvind Sharma. New Delhi, Books and Books, 1985. viii + 170pp. Rs. 100.

Spokes of the Wheel brings under one cover numerous papers on different aspects of Buddhism

which have been published by the author in several journals. These papers reflect a multifacetedness and versatile characteristics of the Buddhist religious tradition itself and should prove to be of interest to a wide range of readers, from practising Buddhists themselves to those who specialize in some aspects of it.

This book is a small step in that direction, a step which gentle scholars may mildly disapprove of as designed to strip each of the aforementioned traditions of their distinguishing taxonomic attributes and which less gentle scholars may reprobate as a mortal scholarly sin. But if Buddhist teaches us anything it is to sin bravely for the common good, and the other religions of India are not far behind. While for a scholar there may not be motives higher than those of scholarship, there can certainly be ends nobler than those only of scholarship to pursue.

Sutta Nipata—Tr. by H. Saddhatissa. London, 1985. xi + 135pp. Biblio., List of Suttas [ISBN: 0-7007-0181-8]. £ 4.00.

The *Sutta-Nipata* is one of the oldest collections of Buddhist discourses in the Pali Canon. Written in a mixture of prose and verse, it presents a code of conduct and provides the basis for a system of moral philosophy. It also constitutes a rational, straightforward understanding of the ethics and psychology of Buddhism.

This new translation conveys the true spirit of the important text in a contemporary language.

The Buddha: A Book for the Young—by Pupul Jayakar. Bombay, 1982. viii + 60pp. Pl. Gloss., Rs. 29.

The book narrates in a very simple and story-like style the life of Buddha, along with the Jataka Stories and brief sketch of Buddhist art in India. The work is meant for the young ones. It has been illustrated at relevant places with various sculptures, paintings and ancient line drawings. The story of Lord Buddha has been told in an effective style perfectly suited to create an impression of Buddhist legend upon the young minds.

The Cross and the Lotus: Christianity and Buddhism in Dialogue—Ed. by G.W. Houston. Delhi,

Motilal Banarsidass 1985. 249pp. [ISBN: 0-89581-767-5]. Rs. 125.

Christian-Buddhist dialogue is certainly not a new concept. It has gone on ever since Christian and Buddhist cultures have been flung together historically. However, within the last twenty years, Christian-Buddhist dialogue has emerged as a discipline that deserves recognition. This book serves as a symposium for serious authors and believers to wrestle with what appear to be conflicting world views.

The authors who contributed essays for this book are all recognized experts in their field: Hans-J. Klimeit, Universitat Bonn; George R. Elder, Hunter College; Donald W. Mitchell, Purdue University; Roger J. Corless, Duke University; Lama Anagarika Govinda; Luis O. Gomez, University of Michigan; David H. Fisher, George Williams College; and Travis L. Rogers, Jr., Patrick Black, and Richard Langdon. These last three are presently graduate students and former students of Dr. Houston.

As Dr. Houston points out in the introduction, one can no longer ignore the fact that other major religions not only exist but that they take salvation seriously. These are the days of deep theological and philosophical reflection upon alternate world views.

The Dawn of Tantra—by Herbert V. Guenther and Chogyam Trungpa. Colorado, Shambala, 1975. viii + 92pp. Illus. [ISBN: 0-87773-059-8] \$ 6.95.

For the first time in a single volume, two outstanding specialists present their views on the subject of Buddhist Tantra. Chogyam Trungpa, Rinpoche, the eleventh Trungpa Tulku, is a meditation master of the Kagyu and Nyingma lineages of Tibet, and author of several works expounding the practical implications of Buddhism. Dr. H.V. Guenther, Head of the Department of Far Eastern Studies, University of Saskatchewan, is the author of numerous books and articles on Buddhism.

The Dawn of Tantra articulates the reality of a special view of human experience where experience on the tantric level corresponds to the utmost and most complete state of being that can be attained. On the other hand, tantra is not a question of attainment, but rather the actual work of relating to situations properly.

The Dynamic Psychology of Early Buddhism—by Rune E.A. Johansson. London, 1985 (Reprinted). 236pp. Biblio., Notes, Ref. (Scandinavian Institute of Asian Studies, Monograph Series 37). [ISBN: 0-7007-0114-1]. £ 15.00.

This book is a psychologist's attempt to understand what the Buddha meant by "dependent origination" (*Paticcasamuppada*, sometimes translated as "causality"). Those who are familiar with Theravāda Buddhism have met the famous series of twelve links in the chain of causation (*nidānas*) of which each is said to be the condition of the next one, and the background of this book is exactly the challenging, incomprehensibility of this series. The author has collected all passages in the Nikāyas or scriptural literature which throw light on the meaning of conditioned sequences, accepting only those explanations which agree with the facts in the Nikāyas. The result of these investigations is that the dynamic aspect of the Buddha's psychology must have been much more extreme and all-pervading than is usually believed today.

Dr. Johansson was a Swedish research psychologist who had studied Sanskrit and Pali at the University of Lund and in the Orient. He was an eminent scholar closely associated with the University of Uppsala, and author of several other works on Buddhism.

The Essence of Buddhism—by P. Lakshmi Narasu. Delhi, Asian Educational Services. 1985. xix + 212pp. Rs. 65.

This volume is the final form assumed by a series of essays on Buddhist subjects originally contributed to certain South Indian magazines. It brings together leading ideas of Buddhism, and interprets them in the light of modern knowledge. It professes to be the humble offering of a disciple in the service of his Master.

In expounding Buddhism in the light of modern knowledge, the author has in no way swerved from his position as a Buddhist. If he has succeeded in giving Buddhism the aspect of modernity, he has done so, by getting beneath all forms of Buddhism and bringing to light the essential truths therein contained. The author cherishes the hope that his book will in some measure be helpful in leading to a clearer understanding of the teachings of his Master, the Buddha.

The Essential Nectar: Meditations on the Buddhist Path; An Explanation of the Lam rim text of Yeshe Tsondru entitled the *Essential Nectar of the Holy Doctrine* and the text itself—by Geshe Rabten; Ed. and Tr. by Martin Wilson. London, Wisdom Publications, 1984. 306pp. Biblio. Gloss., Notes. (Wisdom Basic Book, Orange Series). [ISBN: 0-861171-013-4] £6.50.

For Buddhist, enlightenment is not some vague, esoteric idea but a precise goal, definable and, most important of all, attainable. Success in the achievement of enlightenment like success in any venture, depends upon following the steps laid out by the people who have already attained it.

The Essential Nectar is an explanation of the steps known in Tibetan as the graduated path to enlightenment (lam rim)—by a contemporary Tibetan master, Geshe Rabten, based on a popular Tibetan text, the *Essential Nectar of the Holy Doctrine* by eighteenth century scholar Yeshe Tsondru.

These traditional teachings are presented here as meditations to be practised: they are methods for investigating and transforming one's attitudes and behaviour, leading finally to the complete eradication of all negative states of mind and the development of all positive qualities—in other words, enlightenment.

Yeshe Tsondru's text has been poetically translated and Geshe Rabten's explanation clearly and concisely edited by English monk Martin Willson.

The Life of Milarepa—by Lobsang P. Lhalungpa, Tr. 1984. xxxii + 220pp. [ISBN: 0-87773-281-7]. \$ 10.95.

Here is the illustrated biography of Milarepa, the eleventh-century yogin and poet, who is the most renowned saint in Tibetan Buddhist history. It can be read on several levels; as the biography of a mystic, it presents a quest for spiritual perfection a piece of inspirational literature, tracing the path of a great sinner who becomes a great saint. It is also a personal and moving introduction to Tibetan Buddhism. But it is also a powerful and graphic folk tale full of magic, disaster, feuds, deceptions and humor. Milarepa is a holy but captivatingly human figure who developed from an evenging black magician to supremely powerful yogin,

pointing the way to spiritual liberation and complete self-knowledge.

The Path of Serenity and Insight: An Explanation of the Buddhist Jhānas—by Henepola Gunaratna. Delhi, Motilal Banarsidass, 1985. xiv + 263pp. Biblio., Abbrev. Rs. 125.

In the oldest scriptures of Theravāda Buddhism much attention is given to the Jhānas, high levels of meditative attainment distinguished by powerful concentration and purity of mind. Beginning with the ethical foundation for meditation, the role of the teacher, the classical subjects of meditation, and the appropriateness of these subjects to individual practitioners, the author traces the practice of meditation of the higher reaches of realization. In the Jhānas the mind withdraws from external objects and rises by stages to levels of calm, purity, and awareness wherein the evanescence of existence is gradually seen and mental taints are removed. The eight stages of Jhānas are individually analyzed and explained in terms of their relation to one another and to the ultimate goal of the teaching. For the mind to be free from suffering, the faculty of wisdom is needed to penetrate the true nature of things, and for wisdom to arise there must first be a base of calm and concentration like that established by the Jhānas.

The Romantic Legend of Śākya Buddha: A Translation of the Chinese Version of Abhiniskramanasutra—Tr. by Samuel Beal. Delhi, Motilal Banarsidass, 1985 (Reprinted). xii + 395pp. Rs. 90.

This work is a translation of the Chinese version of the "Abhiniskramaṇa Sūtra" done into that language by Dīṇanakūta, a Buddhist priest from North India. It refers to Buddha's leaving the palace for a religious life i.e. Buddha's flight from his palace to become an ascetic. The legend also includes Buddha's previous and subsequent history.

The work is called "Romantic Legend", because, as is well-known, the first romances were merely metrical histories. There can be no doubt that the present work contains some of the earliest verses (Gāthās) in which the History of Buddha was sung. These Gāthās were evidently composed in different Prakrit forms (during a period of dis-

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integration) before the more modern type of Sanskrit was fixed by the Rules of Pāṇini, and the popular epics of the Mahābhārata and the Rāmāyaṇa.

The Ten Pillars of Buddhism—by Maha Sthavira Sangharakshita. 2nd Edn. Glossgow, 1984. 96pp. [ISBN: 0-904766-14-4]. \$ 3.50.

The Ten Pillars of Buddhism are ten precepts: ten ethical principles which together provide a comprehensive guide to the moral dimension of Human life. To explore them is to find oneself turning the lens of moral vision into one aspect of life after another. To apply them is to accept the challenge of human potential for higher development—and to work with that challenge in the arena of everyday life.

The Venerable Sangharakshita is an ideal preceptor. As founder of the world-wide 'Friends of the Western Buddhist Order', and head of the Western Buddhist Order itself, he is an extremely capable teacher, respected in East and West alike.

Readers from the Buddhist world will no doubt find some of Sangharakshita's ideas especially thought-provoking, and even controversial. But all readers, whether Buddhists or not, will find this essay an invaluable source of stimulation and insight in their quest for ethical standards by which to live.

Tibetan Book of the Dead: The Great Liberation through Hearing in the Bardo—by Guru Rinpoche; Tr. from the Tibetan with Commentary by Francesca Fremantle and Chogyam Trungpa, 1975. xx + 120pp. Biblio., Gloss. (Clear Light Series). [ISBN: 0-87773-74-1]. \$ 6.95.

The Bardo Thotrol is a Tibetan Buddhist scripture of the Nyingma or old tradition. It concerns the nature of the mind and its projections—beautiful or terrible, peaceful or wrathful—which seem to exist objectively and inhabit the external world. In particular it describes these projections as they appear immediately after death, in a much more overwhelming form since the consciousness is no longer grounded and shielded by its connection with a physical body. It teaches recognition of these terrifying and seductive forms, and through recognition attainment of the state of enlightenment.

Although this book is ostensibly written for the dead, it is in fact about life. The Buddha himself would not discuss what happens after death, because such questions are not useful in the search for reality here and now. But the doctrine of reincarnation, the six kinds of existence, and the intermediate bardo state between them, refer very much to this life, whether or not they also apply after death. It is often emphasised that the purpose of reading the Bardo Thotrol to a dead person is to remind him of what he has practised during his life. This *Book of the Dead* can show us how to live.

Tibetan Buddhism with its Mystic Cults, Symbolism and Mythology, and in its selection to Indian Buddhism—by L. Austin Waddell. 1972. xxii + 598pp. Biblio. [ISBN: 0-486-20130-9]. \$ 8.95.

Waddell's book is an extremely thorough and detailed survey of all aspects of Tibetan religion both Redcap and Yellowcap sects, as well as the non-Buddhist Bonpa. It begins with a summary of early Buddhism, emphasizing the changes in it that eventually led to the Tibetan form. It discusses the doctrinal and ritual aspects of the religion, the metaphysical aspects of the doctrine and the vast literature (some 108 volumes of Canon and 227 volumes of commentary). It reviews the history of Lamaism from its first emergence in Tibet, the lives of the great saints, the rise of the Dalai Lama, the importance of other divine incarnations, the importance of the monasteries, monastic discipline, and the enormous pantheon of gods, demigods and demons. Popular religion is also considered, including sorcery, folk practices and divination, and related areas like astrology. It abounds with translations of Indian and Tibetan documents and texts, summaries of important works and annotated pictorial representations and wealth of data that will always be invaluable to the historian of religion, orientalist, or reader interested in the remarkable religious experience of Tibet.

Vimalakirti Nirdeśa Sūtra—by Pseud Lu Kuan. Berkeley, The Shambala, 1972. xviii + 157pp. Gloss. [ISBN: 0-8773-072-5]. (Clear light Series).

This Sūtra is one of most important texts of Zen and Mahāyāna Buddhism. It reveals the importance of inner commitment to the spiritual life.

There are a handful of texts that are basic to student of Zen and Mahāyāna Buddhism: the Diamond Sūtra, the Heart Sūtra, the Lotus Sūtra, the Surāṅgama Sūtra, and the Vimalakīrti Nirdeśa Sūtra. The others have been translated and available in English for many years, but this is the first translation of this Sūtra to be published as a book in English. It is particularly applicable to Western Buddhist students because it expounds the practice that a layman may follow. The translator provides us with an accurate and readable text complete with a glossary of all Buddhist technical terms used in the Sūtra.

Wisdom Energy—by Lama Yeshe and Zopa Rinpoche. London, Wisdom Publications. 151pp. Gloss. £ 3.50.

Wisdom Energy is a simple yet compelling introduction to Buddhism by two Tibetan lamas renowned for their insight and skill in communication. Their successful first book, it is now in its second printing and includes additional material.

Written with characteristic warmth and directness, it goes to the heart of basic Buddhist practice and discusses the meaning and purpose of meditation, the causes of dissatisfaction and unhappiness and precisely how and why these deluded and unwanted states of mind arise, and finally the methods for subduing them and thus gaining control over our minds and lives.

Included is an entire meditation course. Zopa Rinpoche clearly and concisely covers the full range of the path, from cultivating an awareness of our present condition to developing the wisdom and means that liberate us from it. In the concluding chapter Lama Yeshe shows unequivocally that the point of all is to put it into practice in one's daily life, and he explains how.

Wisdom Energy is a compilation of lectures from the lamas' first tour of the West 1974.

CULTURE

Art of Indian Dancing—by Projesh Banerji. New Delhi, Sterling Publishers (Private) Ltd., 1985. 164pp. Biblio. Rs. 175.

The rich heritage and culture of India is depicted in the various forms of Indian dance. We find

detailed accounts of the codification of this art in ancient Sanskrit books especially the *Nāṭya Śāstra*. This art had been traditionally handed down from the gods and has come to stay in the world. A special feature of what we recognise as the classical dances like Bharata Nāṭyam, Kathakali, Manipuri and Odissi is that the temple played a vital role in their creation. They all had their birth in the temple precincts. The *yakṣagana* of Karnataka, a form of musical dance-drama is ten centuries old and Kathak, the classical dance of north India, has its origin in the Indo-Mughal cultural fusion.

The book is a comprehensive study of its own kind. It covers all aspects of Indian dance, its tradition, treatment in ancient scriptures, music in relation to dance, costumes, modern trends in stage, lighting and choreography. It is the result of more than four decades of the author's dedication, and will be a source of instruction and pleasure to art students, dancers, connoisseurs and scholars alike.

Aspects of Indian Art and Culture—Ed. by Jayanta Chakrabarty and D.C. Bhattacharya. Calcutta, Riddhi-India, 1983. xviii + 253pp. Pl., Illus., Rs. 175. (S.K. Saraswati Commemorative Volume).

This volume is a collection of papers on Tibet contributed by thirty-five scholars from various fields of Tibetan studies. It is divided into four parts, and discussions cover the following topics: The Tibetan language; fine art, literature and oral tradition in Tibet; history; religious life and thought. The volume will be of interest for the students of Tibetology.

Benares: 80 Colour photographs—by Henry Wilson. London, Thames and Hudson, 1985. 95pp. 80Pl. £ 20.

Henry Wilson, a photographer with a deep love of India, has captured in this book on Benares the human aspects of the city, religious ceremonies on the ghats by the river, street life, traditional crafts, and colourful festivals. Among the latter, one of the most spectacular is the Ram Lila play, sponsored by the Maharaja of Benares, where Henry Wilson photographs the actors being made up for their roles as heroes and demons and the pilgrims and holy men who come to take part in the cele-

bration. He has also photographed the Maharaja himself and his family.

The fruit of several lengthy visits to India, this superb collection of photographs reflects in equal measure Henry Wilson's dedicated approach to his art and the richness, variety and contradictions of Benares-Hindu which, for Westerners too, has a special fascination.

भारतीय साहित्य का अनुशीलन —ले० बलदेव उपाध्याय। वाराणसी, शारदा संस्थान, १९८५। ४+५६८ पृ०। ग्रंथसूची। २० ८०।

यह पुस्तक लेखक के संस्कृत, हिन्दी एवं भोजपुरी के साहित्यों से संबद्ध उन छोटे-बड़े निबन्धों का संग्रह है जो पिछले चालीस-पचास वर्षों में भिन्न-भिन्न पत्रिकाओं में लेख, अध्यक्षीय भाषण, ग्रंथों की प्रस्तावना एवं संस्मरण के रूप में समय-समय पर प्रकाशित हुए हैं।

इस ग्रंथ में छह खंड हैं। प्रथम खंड मुख्यतया वैदिक साहित्य से संबंध रखता है। ग्रंथ का प्रारंभ 'संस्कृत साहित्य के संवर्धन में काशी का योगदान' शीर्षक निबन्ध से होता है। वैदिक साहित्य से संबद्ध लेखों में तत्कालीन लोक-संस्कृति, आर्थिक जीवन आदि का पूर्ण परिचय दिया गया है। द्वितीय खण्ड 'पौराणिक साहित्य' से संबद्ध है जिसमें विशिष्ट पुराणों के स्वरूप-निर्देश, महत्व-प्रतिपादन तथा गंभीर विवेचन किए गए हैं। तृतीय खंड का संबंध लौकिक संस्कृत साहित्य के गवेषणीय विषयों के विवेचन, परिवृंहण एवं विवेचन से है, हिन्दी साहित्य से संबद्ध चतुर्थ खंड में आठ लेख हैं। प्रथम तीन लेख समीक्षा शास्त्र के सिद्धान्तों का प्रतिपादन करते हैं। इसमें दो लेख तुलसीदास विषयक हैं। पंचम खण्ड भोजपुरी साहित्य से संबंध रखता है जिसमें छोटे-बड़े छह लेख दिए गए हैं। इन लेखों में भोजपुरी का संक्षिप्त परिचय, उसके लोक-साहित्य की समीक्षा और उसके व्याकरण के बारे में जानकारी दी गई है। इसके अलावा, बिसराम कवि की कविता, देवदत्त के जीवन-वृत्त की समीक्षा की गई है। छठा खण्ड संस्मरणात्मक है जिसमें भारतेन्दु

हरिश्चन्द्र, महामना मालवीय, पं० गोपीनाथ कविराज आदि के विषय में लेखक के संस्मरण दिए गए हैं।

सभी निबंध उच्चकोटि की रचनाएं हैं और लेखक के गंभीर पाण्डित्य, दीर्घ अनुभव, और प्रांजल एवं सुबोध लेखन-शैली के परिचायक हैं।

भारतीय जाति-कोश—अरूण कुमार मिश्र। जोधपुर, राजस्थानी ग्रंथालय, १९८५। ५६ पृ०। २०।

“भारतीय लोकजीवन की सबसे बड़ी मूलभूत विशिष्टता, उसकी जातीय जीवन-प्रणाली है। इसलिए 'भारतीय जाति-कोश' की सहायता से, भारत भूमि और उसके निवासियों के बारे में मूल्यवान जानकारी मिलती है। कोश में लगभग चार सौ जातियों, उपजातियों, जन जातियों एवं आदिम जातियों का व्योरा संग्रहित किया गया है और उन सभी की निवास स्थानीय, भौगोलिक तथा भाषाई विशिष्टताओं, वेशभूषा, जीवन-यापन प्रणाली, व्यवसाय, रीतिनीतियों एवम् नृवंशीय विशेषताओं आदि की कितनी ही रोचक सूचनाएं, इस कोश में उपलब्ध हैं। इस भांति यह कोश, एक प्रकार से भारतीय लोक जीवन का 'जेबी-विश्व-कोश' का काम देता है। भारतीय जन-जीवन एवम् भारतीय लोक-संस्कृति के सम्यक् अध्ययन के लिए जातीय विधान के सूत्रों का अध्ययन अत्यन्त महत्वपूर्ण है। अतः यह कोश समाज-शास्त्र, लोकवार्ता शास्त्र एवम् साहित्य के अध्येताओं के लिए उपयोगी सिद्ध होगा क्योंकि जाति विज्ञान के सूत्र इन सभी में काफी गहराई तक फैले हुए हैं।

भारतीय संस्कृति: पुरातात्विक आधार —ले० गोवर्द्धन राय शर्मा। नई दिल्ली, नेशनल पब्लिशिंग हाउस, १९८५। ४+११३ पृ०+२२ फलक। ग्रंथसूची। (हीरानन्द शास्त्री स्मारक व्याख्यान-माला-३)। २० ५८।

प्रस्तुत ग्रन्थ वस्तुतः उन व्याख्यानो का लिखित

गोपीनाथ
परण दिए

और लेखक
प्रॉजल

जोधपुर,
पृ० १०

मूलभूत
ली है।

यता से,
में मूल्य-

भग चार
आदिम्

है और
तक तथा

न-यापन
नृवंशीय

सूचनाएं,
इ कोश,

विश्व-
न एवम्

के लिए
महत्व-

कवार्ता
उपयोगी

इन सभी

—ले०
ब्लिशिंग

फलक।
राख्यान-

लिखित

रूप है जो डॉ० गोवर्द्धन राय शर्मा ने वत्सल निधि द्वारा प्रवर्तित एवं हीरानन्द शास्त्री स्मारक व्याख्यान माला के अन्तर्गत दिये थे।

यह ग्रन्थ चार अध्यायों में विभाजित है। पहले अध्याय में गत शताब्दी में भारतीय प्रागैतिहासिक के क्षेत्र में पूर्व-पाषाणकाल की उपलब्धियों पर ध्यान आकृष्ट किया गया है। दूसरे अध्याय में 'विध्य-गांगेय संस्कृति का उदय : यायावरीय एवं शालेय वृत्तियाँ—आखेटक एवं कृषक' का विवेचन है। तीसरे अध्याय में ग्राम से नगर—विन्ध्य-गांगेय एवं सैन्धव संस्कृतियाँ का विवेचन किया गया है। चौथे अध्याय में विन्ध्य-गांगेय संस्कृति के स्वरूप का उन्मीलन किया गया है। विषय को स्पष्ट करने के लिए अनेक स्थानों पर चित्र, रेखाचित्र एवं मानचित्र भी दिये गये हैं।

लेखक ने इस ग्रन्थ में प्रचुर पुराखंडों और भौतिक अवशेषों का उल्लेख तो किया ही है, वैज्ञानिक पद्धतियों से अध्ययन के परिणाम भी प्रस्तुत किये हैं और उनसे अनेक विलक्षण उपपत्तियाँ भी की हैं। उनसे भारतीय पाठक का ज्ञान तो बढ़ेगा ही, अपने प्राचीन इतिहास की समझ भी बढ़ेगी और सांस्कृतिक अतीत के नये परिदृश्य भी स्थापित होंगे।

निश्चय ही इस पुस्तक का उन सभी शोध संस्थाओं और अध्ययन केन्द्रों में स्वागत होगा जिन का प्राचीन इतिहास और संस्कृति से कोई भी सम्बन्ध है। हमारा विश्वास है कि यह स्वागत वहीं तक सीमित नहीं रहेगा क्योंकि यह पुस्तक प्रत्येक भारतीय पाठक के लिए अनेक नये क्षितिजों को आलोकित करती है।

भारतीय संस्कृति का गौरव—ले० आचार्य चतुरसेन।
दिल्ली, सन्मार्ग प्रकाशन, १९८५। १७६ पृ०।
६० ५०।

बौद्ध संस्कृति, ईसाई धर्म, भरतवंश का यूरोप में विस्तार, इस्लाम का भारत प्रवेश तथा मुस्लिम शासकों की राजनीति और संस्कृति का भारतीय

जन-जीवन पर उसका प्रभाव, और इसके बाद फैंच, डच तथा अंग्रेजों का आगमन। इस प्रकार हिन्दू-मुस्लिम-अंग्रेज संघर्ष का दीर्घकाल भारत की संस्कृति को प्रभावित करता रहा। भारत की प्राचीन धर्म-रूढ़ियाँ उससे टक्कर लेती रहीं। मुगल साम्राज्य की स्थापना अपने युग की एक साधारण घटना है। केवल राजनैतिक दृष्टिकोण से ही नहीं, सांस्कृतिक दृष्टिकोण से भी हम इस घटना को महत्व दे सकते हैं। भारत में मुगल स्थापना का अर्थ भारत की हिन्दू जातियों का मुसलमानों से पराजित नहीं कहा जा सकता। १५वीं शताब्दी के अन्तिम चरण में वास्कोडिगामा अफीका का चक्कर लगाकर पहले-पहल भारत पहुँचा, उसके बाद हालैंड, फ्रान्स और ब्रिटेन। औरंगजेब की मृत्यु के बाद देश की राजनैतिक व्यवस्था कमजोर हुई, तो मराठों ने इससे लाभ उठाकर अपनी सत्ता देश में स्थापित कर ली।

विद्वान लेखक ने भारी खोज और अध्ययन के बाद इस ग्रन्थ में उपरोक्त काल का वर्णन किया है।

भारतीय संस्कृति—ले० एस० एल० नागोरी। जयपुर, बोहरा प्रकाशन, १९८५। vi+२८६+iii पृ०। ग्रंथसूची। ६० १२५।

अतीत में हमारा भारत विश्व-गुरु के रूप में प्रतिष्ठित था। जावा, सुमात्रा, मलाया, बोनियों आदि के निवासियों तक सभ्यता की किरणों का प्रथम प्रकाश भारत ने ही पहुँचाया। कई शताब्दियाँ बीत जाने के बाद आज भी इन देशों में भारतीय संस्कृति के पुण्य चिन्ह दृष्टिगोचर होते हैं।

लेकिन, अनेक कारणों से हमारे अपने ही देश में, हमारी नई पीढ़ी—विशेषतः विद्यार्थीगण भारतीय संस्कृति से विमुख हो चमक-दमक से परिपूर्ण पश्चिमी संस्कृति की ओर खिंचने लगे हैं। प्रस्तुत पुस्तक, 'भारतीय संस्कृति' इसी पश्चिमोन्मुख नई पीढ़ी के सन्मुख भारतीय संस्कृति की श्रेष्ठता को प्रस्तुत करने का प्रयास है।

इस पुस्तक में डॉ० नागोरी ने, जो इतिहास के

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अनेक लोकप्रिय तथा बहु-प्रशंसित पुस्तकों के लेखक हैं, प्रामाणिक इतिहास ग्रंथों, नवीनतम शीघ्र आधुनिकतम विचारधाराओं व सुवोधतम शैली में भारतीय संस्कृति का परिचय व मूल्यांकन प्रस्तुत किया है। यथावश्यक तुलनात्मक पद्धति का भी प्रयोग किया गया है।

Cultural Heritage of Burma—by Krishna Murari. New Delhi, Inter-India Publications, 1985. xvi + 312pp. + 47Pl., Biblio., Abbrev., Translit., Append. Rs. 540.

Burma over the centuries has been thoroughly exposed to the glorious richness of Indian cultural traditions in all their manifestations, yet its culture has kept alive its distinctive entity, its indigenous character. *Cultural Heritage of Burma* is among the very few books to project a complete, integrated picture of the Burmese culture.

The author interprets afresh a colossal descriptive data including the relevant inscriptional material to reconstruct the history of Burma, from 1st century A.D. to 1500 A.D., highlighting how different Burmese monarchs of yore, coming under the irresistible spell of Buddhism, created a network of monasteries, pagodas and temples to perpetuate the religion of the Buddha in this golden land. Dr. Murari, in the process, analyses the origin and growth of Buddhism in Burma as also its impact on her language and literature. In addition, his narrative includes a comprehensive, yet coherent discussion of Burmese social life, its rural economy, its religion, arts and architecture. With its forty-six illustrations and an altogether new approach, the volume will interest scholars and general readers alike.

City of the Saints: Paithan through the ages—by R.S. Morwanchikar. Delhi, Ajanta Publications (India), 1985. xii + 174pp. + xixPl. Biblio. Abbrev. Rs. 200.

Paithan has been a land of saints and philosophers and has been distinguished for its spiritual outlook since the dawn of history. It is the birth place of some of the greatest seers of India and the world. The soil of Paithan seems to have been congenial to the growth of philosophy, because from here

many saints radiated the length of spiritual wisdom. In the present monograph, the author, a well-known archaeologist and scholar of this particular area, has dealt with the subject in depth and discussed this historical city known as Pratisthan, the capital of Satavahanas and has highlighted the contribution of this ancient centre as even before the Satavahanas the city had played a significant role in shaping the culture of Maharashtra. The book will be of great interest to the archaeologists and students of ancient Indian culture and to the art lovers.

Cultural Development in Orissa—by H.C. Das. Calcutta, Punthi Pustak, 1985. xvii + 430pp + Pl., Biblio. (Orissa Studies Project-21). Rs. 520.

The treatise *Cultural Development in Orissa* deals exhaustively and comprehensively with the political and cultural history of Orissa from the earliest times till 1568 (when Orissa or the ancient Kalinga lost its independence). Brahmanical Tantric art of Orissa as reflected in architecture and sculpture and religious movements which flourished in Kalinga under the benign patronage of royal dynasties leaving behind to posterity numerous monuments, cult objects, sculptures, literature and folk traditions. Tantric art brought about a renaissance in the art movement resulting in erection of monuments for tantric gods and goddesses, carving of icons and symbolic diagrams and composition of a vast mass of complicated philosophical literature. All available materials—literary, epigraphic and archaeological have been carefully and judiciously handled to make the subject interesting and authentic. It will prove both stimulating and informative even to the general readers by reason of its lucid style, presentation of facts in a chronological order and systematic approach.

Cultural Relations between India and Southeast Asian Countries—H.B. Sarkar. Delhi, Indian Council for Cultural Relations and Motilal Banarsidass, 1985. xxii + 355pp + Pl. Maps. [ISBN: 81-208-0054-0]. Rs. 400.

The work offers perhaps for the first time in one place a critical survey of the basic materials bearing on Indo-Southeast Asian cultural phenomena. The sixteen chapters of the book reveal, on the one

hand, how the introduction of the Indian ideas of statecraft, the deification of kings and the rule of law stabilized the monarchies and governments in the pattern of India and how, on the other, the introduction of the Indian art and architecture bearing the same or similar trait marked their growth without making them lose their native identity. The author has presented evidence to show that the homelands of the scripts of Southeast Asia were not of the northern, southern or west Indian variety, as believed by some, but of the pattern prevalent in the Kalingā-Vidarbhan tracts. Similarly, he has adduced new evidence for believing that the founders of the Srivijayan empire of the Malayo-Indonesian world were most probably the disinherited scions of the Ikṣvākū royal dynasty ruling over Sri Sailam with their capital at Vijayapuri in the lower Kṛṣṇa valley. The religion of the Sailendra monarchs and the significance of Barabudur have been treated in an original way. The beginning of Sanskrit and Pali studies in Southeast Asia, the growth of an Indianized vernacular literature, mythological and epic literature, legends and romances have been discussed in several chapters. The impact of the Indian schools of art and architecture brings out the close ties that promoted cultural cooperation between Indian and Southeast Asian countries for many centuries.

Authenticated by rare black and white illustrations, the book will serve as a reference for research scholars and evoke keen interest among interested readers.

Encyclopaedia of Indian Culture—Ed. by R.N. Sastore. New Delhi, Sterling Publishers Private Ltd. 1985. Vol. V: V-Z. xii + 1505-1817pp. Biblio. Rs. 250.

This is the fifth and last volume of the magnum opus on Indian culture and covers V to Z with an additional Bibliography and Index. The work is based on original source material in Sanskrit, Prakrit, Pali, Kannada and several other languages, indigenous and foreign. The original sources consulted are inscriptions, traditions, archaeological evidences, travellers' accounts and numismatics. This highly intensive and specialised study is not a mere catalogue of borrowed or generalised statements. Every statement is authenticated, its source indicated for further verification if necessary.

Another important feature of this work is that each topic is examined from three angles Hinduism, Buddhism and Jainism. Relevant references are made, though briefly, to the contributions of Muslim culture, which will be treated more exhaustively in the author's next work, 'The Indo-Islamic Encyclopaedia of Indian Culture'.

The items are alphabetically arranged in order to facilitate easy reference for the scholar and the layman. In the interest of further study to assist the inquiring scholar and the interested general reader, at the end of every topic there are lists of relevant and reliable works, original and secondary.

Fires of Love Waters of Peace: Passion and Renunciation in Indian Culture—by Lee Seigel. 1983. xi + 122pp. Notes. [ISBN: 0-8248-0828-2]. \$ 10.95.

Fires of Love Waters of Peace is an introduction to Sanskrit love poetry and religious verse. It offers fresh translations of two exemplary figures—the court poet Amaru and the philosopher Śaṅkara with an elegantly written commentary exploring the relationship between sensuality and spirituality in classical Indian culture.

The poems of Amaru treat the enchantments of love with a sophisticated understanding. Love is often poignant, often humorous. The poems of Śaṅkara declare they invoke the one reality amidst illusion and point the way to spiritual liberation.

Yet a traditional legend tells of the chaste philosopher's leaving his own body and entering that of the amorous poet to experience the mysteries of love. With this story as a guide author unlocks the paradoxes of love to find a potential reconciliation of the conflict between delight in the world of desire and renunciation of desire. This insightful book is about the ways in which this reconciliation is suggested in Indian literature and legend. More profoundly, it is about the universal quest for a harmony that will sustain the secret and intimate workings of the heart.

History and Culture of Ancient Gandhara and Western Himalayas—Pādā Epigraphic Sources—by B.K. Kaul Deambi. New Delhi, Ariana Publishing House, 1985. x + 228pp. + 9Pl., Biblio. Append. Rs. 150.

Dr. Deambi worked as Professor of Sanskrit and

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Hindi in Gandhi Memorial College, Srinagar for over two decades and joined Kashmir University as Reader in the Centre of Central Asian Studies in September 1980. He has a large number of important research papers published in the reputed journals to his credit and his book "Corpus of the Sharada Inscriptions of Kashmir" was published from Delhi in 1982. The present volume is the second of the series and the third Ancient History and Culture of Chamba (Himachal Pradesh) is ready for publication. His other important works in hand are: (1) History and Culture of Ancient Sinkiang from Epigraphic sources, (2) Brahmi alphabet of Central Asia. (3) Kashmir's Contribution to Buddhism in Central Asia, China and Tibet. Historical and Cultural Study of the Brahmi and Kharosh the Inscriptions and Documents of Central Asia.

Indian Antiquary: A Journal of Oriental Research 1872-1933. Delhi, Swati Publications, 1985, (Reprinted).

Vol. xxxi, 1902, 537pp.

Vol. xxxii, 1903, 519pp.

Vol. xxxiii, 1904, 372 + 9 + 102pp.

Vol. xxxiv, 1905, 313 + 204pp.

Vol. xxxv, 1906, 384pp.

Vol. xxxvi, 1907, 412pp.

Vol. xxxvii, 1908, 431pp.

Vol. xxxviii, 1909, 348pp.

Rs. 400 per volume.

At a Time when each society had its own medium of propagation of its researches, deliberations etc., in the form of Transaction, Proceedings, Journal etc., a need was strongly felt for bringing out a journal devoted exclusively to the study and advancement of Indian Culture in all its aspects. The endeavour boosted by public demand, encouraged Jas Burgess to launch the Indian Antiquary in 1872. The scope as enunciated by its founder editor was, in his own words, "as wide as possible" incorporating Manners and Customs, Arts, Mythology, Feasts, Festivals and Rites, Antiquities and History of India. The journal also carried a correspondence column to elicit the information and initiate discussion on matters of interest. Another laudable aim was to present the readers abstracts of the most recent researches of scholars in India and the West by Translating them from German, French and other foreign tongues, be-

sides drawing the attention of researchers by publication of articles, notes, etc. of interest from the other Asiatic Society which would not have been otherwise published in this journal *Indian Antiquary* also dealt with local legends, folklore, proverbs etc. In short *Indian Antiquary*, as envisaged by the visionary Burgess was a journal entirely devoted to the study of Man—The Indian—in all the spheres of activities of his day to day life, past and present. In fact it covered the broad spectrum of subjects what we today study in archaeology, anthropology, ethnology, epigraphy, numismatics, linguistics etc. The *Indian Antiquary* formed a cultural bridge as it were between the East and the West. Started in 1872 *Indian Antiquary* completed more than the traditional sixty-year cycle of the Indian calendar, in fact sixty-two issues were brought out when unfortunately it had to be discontinued. Burgess carried the burden of editing *Indian Antiquary* for the first thirteen volumes till 1884. From 1885 onwards it was edited jointly and severally by J.F. Fleet and R.C. Temple, Bhandarkar and Krishnana Swami Aiyanger, S.M. Edwards, Bhandarkar Ainger etc. Finally towards the end, after Temple the responsibility fell on E.A.W. Oldham, Bhandarkar and Aynagar till its end.

It is now more than a century since the first volume was published and more than half a century since its last issue. Yet the articles and notices, these several volumes of *Indian Antiquary* carry are ever fresh and are of utmost importance to any researcher. In Indology, History, Epigraphy, and Archaeology as an invaluable work of reference. It is also a sad state that most of the Indian libraries do not possess a complete set and even where they are available, the volumes have become fragile and brittle and cannot be used without causing irreparable damage. It was to alleviate the distressed indologists and to aid them that the present venture has been taken to reprint all the volumes of *Indian Antiquary* in a phased manner.

Indian Entertainment—by R.N. Salefore. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1985. xii + 320pp. + 11Pl. Biblio., Abbrev. Rs. 180.

This book furnishes probably for the first time a full and racy account of the entire spectrum of Indian entertainment from the angles of Hinduism, Buddhism, Jainism and Islam. This scrutiny is

based on original and secondary sources, epigraphy, archaeology, numismatics and tradition, to render it authentic and acceptable to scholars and the general public. In this examination of *Indian Entertainment*, modern games like cricket and so forth are excluded because they are not intrinsically Indian and hence outside the purview of this study. Early concepts of Indian Entertainment are first discussed and followed by an analysis of open air sports, indoor games, sadistic delights, aesthetic pleasures and erotic devices, the games and practices, which provided diversion to generations in India, are not merely narrated but whenever possible examined cogently. As far as practicable chronology, invariably from original sources, is utilised for the stable foundation of the facts cited and the data presented. The evidence of foreign witnesses is also harnessed, not that it can be entirely relied upon, as it is often recorded gossip but it reveals how outsiders viewed our usages from their viewpoints often prejudiced and unreliable. Corroboration and documentation have been utilised to arrive at reasonable conclusions. Some illustrations are included as they are authentic and contemporary, to enhance the value of this study.

Society and Culture in Early Medieval India; 712 to A.D. 1526—by Muhammad Qamaruddin. New Delhi, Adam Publishers and Distributors, 1985. x + 139pp. Biblio. Rs. 95.

Islam obtained a foothold on Indian soil, when Sind was conquered by Muhammad bin Qasim's forces in 711-12. With the establishment of the Delhi Sultanate in 1206, it became the ruling power and continued to enjoy this status until the year 1857, when its political sovereignty came to an end.

The present study is chiefly concerned with the period between 712 and 1526, when the Sultanate made room for the Mughal dynasty. Throughout their history, the Delhi Sultans had to face military opposition from the indigenous chiefs, who made repeated attempts to throw them out, but the Sultanate continued to flourish.

Islam came to India with a complete code of conduct of its own. The Muslims stood fast by their religion and faithfully followed the code of conduct prescribed by Islam. However, this did not prevent them from living among, mixing freely

and entering into social intercourse with their Hindu neighbours. Living side by side and sharing in each other's joy and sorrow for a period spread over centuries was bound to change the respective manners and social behaviour of the two peoples. As a result of this process of invisible interaction between members of the two religions, there came into being a new and composite culture, which, for want of a more suitable name, is called Indo-Islamic. This new culture attained its high-water mark under the illustrious Mughals.

It is the story of the evolution of some aspects of this rich and noble culture, in its earlier stages, that the author has ventured to tell in the book.

Society and Culture in Northern India, 1850-1900—by Shiva S. Dua. Delhi, Indian Biographies Bureau, 1985. vi + 272pp. Biblio. [ISBN: 81-85004-04-8]. Rs. 210.

Society and Culture in Northern India, 1850-1900 is an effort to portray a correct picture of the generally misrepresented society. Wading through the labyrinth of material complex and baffling on account of the vastness of the region, the diversity of conditions and the multitudes of people involved was a formidable job. At all levels, official and non-official, printed and original, academic and literary analysis of the data, suffering from its inherent defects was an uphill task. However, it has been scanned in an objective manner, viewing the situation from a purely academic and inquisitive angle the human element involved notwithstanding.

The findings are at variance, with popular impressions prevalent generally, especially among foreigners, that social evils were rampant everywhere. That it was not so has been shown through authentic evidence. No generalisation applicable to the entire region has been possible and no uniform image could be projected. There were currents and cross currents of thought and deed leading to groups working at cross purposes which indicate that society was neither still nor complacent. It presented a kaleidoscope of different colours, shades and hues, so to say.

South-Pañchāla: A Study in Historical and Cultural Geography—by R.K. Paul. Kanpur, Sahitya

Niketani, 1985. xvi + 146pp., Biblio., Pl., Maps. Abbrev. Rs. 95.

The region of South Pañchāla (upper part of Gaṅgā-Yamunā Doab) played a conspicuous role in the growth of civilization in Ancient India. The present work, based on literary and archaeological sources and on a detailed survey of the area by the author himself, is one of the few critical studies on the regional historical geography so far done in the country. It highlights the activities of the people of this region and their cultural achievements from the earliest times to c. 1200 A.D.

The book is the first comprehensive and integrated work on ancient geography of South Pañchāla. The source material from the Brahmanical, Buddhist and Jaina literature, the astronomical works and lexicons has been judiciously utilized in the present study. The accounts of the Greek historians and travel-records of distinguished writers, such as Fahien, Hiuen-Tsang, Alberuni, etc. have been duly incorporated. Other sources utilized by the author are ancient inscriptions, coins, seals and sealings obtained from the area and the contiguous regions.

The Unknown Kamasutras—by Dr. P.K. Agrawala. Varanasi, Books Asia, 1983. 248pp. Price not given.

This work is an anthology of the Ancient most love-aphorisms by seers of the Tradition and its expositors.

The author has ventured to collect material on the Kamasutras from the Vedas, Upanishads, Mahabharata, Kautilya's Arthashastras, Bharata's Nāṭyashastras etc. The book delves into the hitherto unknown aspects of the Kamasutras.

Tribal Culture of India—by L.P. Vidyarthi and B.K. Rai. 2nd Edn. New Delhi, Concept Publishing Company, 1985. xii + 488pp., Biblio. Append., Illus., Maps. Rs. 70.

This is the first major study on tribes and tribal life in India. Since its first edition the Indian tribal scene has undergone a sea-change. Professor L.P. Vidyarthi has updated the new edition with a fresh introduction.

Starting with the importance of Tribal India in the story of Indian civilisation, this study makes a

comprehensive study of the economic, social, political and religious organisations of the Indian tribals. The psychological factors in personality structure in tribal setting have been studied and discussed in detail. The other major aspects discussed are: tribal village, customs or matrimony and polyandry, approaches, planning and programme for tribal development and cultural change in the tribes of India today.

Wives of the God-King: The Rituals of the Devadasis of Puri—by Frederique Apffel Marglin. Delhi, Oxford University Press, 1985. xv + 388pp. Biblio. Rs. 180.

The temple and cult of Jagannatha at Puri in Orissa represents one of the most important constituents of Hindu religion and culture. Close to 1500 people perform ritual duties at this temple, all of whom are males except for a small group of women known as devadasis (literally: female servants of the deity) or temple dancers. Within the altered social conditions of modern India their position has changed rapidly, and this study recaptures its past significance.

The devadasis do not marry—their dedication to temple service being regarded as a form of marriage to the main deity, Jagannatha. The devadasis represent the auspiciousness of the married woman since they never become inauspicious widows. A study of their rituals and the myths recounted by them reveals the concept of auspiciousness to be major category, distinct from that of purity. The devadasis, even though they are not chaste, do embody the auspiciousness of the married state and of sovereignty; they are closely associated not only with temple rituals but also with place rituals and with the king, who is the living incarnation of their divine husband.

Dr. Marglin's work reveals a whole new axis of value in Hindu culture corresponding to the concepts of auspiciousness and inauspiciousness. These values do not speak of hierarchy or order but of a dynamic life force. This life power, she argues, is non-hierarchical, female, and crucial to understanding the royal function.

This study illuminates not only the meaning of the institution of the devadasis but also throws new light on Hindu women, kinship and kingship, as well as certain aspects of Bhakti and Tantra.

CUSTOMS

Hindu Domestic Rituals: A Critical Glance—by
Sindhu S. Dange. Delhi, Ajanta Publications,
1985. 117pp. References. [ISBN: 81-202-0138-8].
Rs. 65.

The present book is an aspect of the study of the Grhyasūtras, and presents the main Hindu domestic rituals from the Grhyasūtras and tries to explain the symbolism therein. Various beliefs are associated with the details of rites, and these are studied with a comparative basis. Most of them are explained for the first time. Thus, the book deals with beliefs regarding the garment of the bride, the naming of the child, music in rituals and its propriety and so on. It is revealed that wine formed an important part of the offerings to the female ancestors. It had been a regular practice, embedded in ritual set up for the husband to tend the hair of the wife; and the husband's association with the hair or *veni*, of the wife was established in the tradition. The belief and the ritual about the hides of beasts, the game of dice all have symbolic value.

Interesting details regarding the use of gold, which was believed to be the sun-metal, and mirror obtain. The material from the Hindu domestic rituals is compared with other sources.

हिन्दुओं के व्रत और त्यौहार: हिन्दुओं के सम्पूर्ण व्रतों, पर्वों और त्यौहारों से सम्बन्धित शास्त्रीय विधियाँ, माहात्म्य तथा पौराणिक एवं लोक कथाएँ—ले० रामप्रताप त्रिपाठी। इलाहाबाद, १९७८। ३८१ पृ०। रु० १५।

व्रत, पर्व और त्यौहार यद्यपि ये तीनों उत्सव के भिन्न-भिन्न रूप हैं तथापि किसी न किसी रूप में इनमें समानता पाई जाती है। व्रत का विधान बहुधा आध्यात्मिक अथवा मानसिक शक्ति की प्राप्ति के लिए, चित्त अथवा आत्मा की शुद्धि के लिए, संकल्प-शक्ति की दृढ़ता के लिए, ईश्वर की भक्ति और श्रद्धा के विकास के लिए, वातावरण की पवित्रता के लिए, अपने विचारों को उच्च एवं परिष्कृत करने के लिए तथा प्रकारान्तर से स्वास्थ्य की प्रगति के लिए किया जाता है।

प्रस्तुत पुस्तक में सनातनधर्मानुयायी हिन्दुओं के समस्त व्रतों, पर्वों और त्यौहारों का स्पष्ट एवं उपादेय परिचय देते हुए उनकी शास्त्रीय विधि, माहात्म्य तथा तत्सम्बन्धी पौराणिक एवं लोक कथाएँ संकलित की गई हैं। व्रतों में आवाहन, विसर्जन तथा पूजन के षोडशोपचार आदि का मन्त्रों सहित वर्णन है।

ECONOMICS

ग्रामीण अर्थशास्त्र—ले० प्रबोधकुमार गोविल एवं दिलीप मेहरा। दिल्ली, दिल्ली प्रकाशन, १९८५। १५१ पृ०। परिशिष्ट। रु० ४०।

इस पुस्तक में ग्रामीण अर्थशास्त्र के विभिन्न पहलुओं, जैसे कृषि, भूमि सुधार, ग्रामीण रोजगार, वन-संसाधन, ग्रामीण औद्योगीकरण, ग्रामीण बैंकों और अन्य वित्तीय संस्थाओं की भूमिका आदि अनेक विषयों पर सम्यक् रूप से प्रकाश डाला गया है। पुस्तक, मुख्यरूप से, भारतीय बैंकर्स संस्थान द्वारा ली जाने वाली सी० ए० आई० आई० बी० परीक्षा के हिन्दी माध्यम वाले प्रवेशार्थियों की आवश्यकता को ध्यान में रखकर लिखी गई है। भाषा सरल और सुबोध हिन्दी है। विषय को संक्षेप में किन्तु स्पष्ट रूप से प्रस्तुत किया गया है। पुस्तक के अंत में पांच परिशिष्ट और हिन्दी-अंग्रेजी शब्दावली जोड़ी गई है। परिशिष्टों में पंचवर्षीय योजनाओं, बीस सूत्री कार्यक्रम तथा अन्य सरकारी ग्राम-विकास की योजनाओं के बारे में संक्षेप में जानकारी दी गई है। पुस्तक परीक्षोपयोगी है।

Some Aspects of the Economic Life of Orissa, c. 1550-1751—by Pinaki Ranjan Mahapatra. Bhubaneswar, 1984. 318pp. Biblio; Abbrev., Map. Rs. 100.

This is the first attempt for a comprehensive study of the economic life of Orissa for two hundred years (1550-1751 A.D.). The political history of Orissa during these two hundred years was marked

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by frequent palace intrigues and murders, Afghan, Mughal and Maratha invasions causing lack of stability in the government and influencing the life of the people in different ways. A detailed study of contemporary life during the turmoil is of great significance. The author has based this thesis on various original sources like, published and unpublished factory records of European companies, work of the contemporary European travellers, Persian works, archaeological evidences, contemporary Oriya and Bengali literature and Marathi historical works. A few striking features of the book are the correlation of economic with political and social conditions and the advent of European companies, statistical information regarding amount of land revenue of Orissa during the period and also regarding varieties of currency, especially Cowrey; administrative orders regarding commercial activities and grant of trade privileges by men of authority, chronological inclusion of foreign travellers' account in the bibliography etc. It is a valuable and intelligently researched work which throws wholly new and dispassionate light on the subject of its study.

EDUCATION

Ideals of Indian Education and Culture—Ed. by Swami Vijayananda. Calcutta, Bharat Sevashram Sangha. xxx+206pp. Append. Rs. 35.

The ultimate object of the Bharat Sevashram Sangha is reorganisation of the vast heterogeneous Indian masses into a homogeneous one. With this object in view, the Sangha undertook a comprehensive plan of work. Here, articles specially written as well as some written speeches delivered at the Ideal Education Conferences have been printed. Everyone is to some extent interested in this vital subject. Education, if it is to be worthwhile, has to deal with moral and ethical standards even though it does not teach any specific religion as such. Swami Vijayananda has rendered a great service by bringing out a publication on *Ideals of Indian Education and Culture* which contains valuable articles by some of our eminent thinkers. This book would prove of great value to teachers.

महान शिक्षा-दार्शनिक के रूप में आद्य जगद्गुरु
शंकराचार्य—ले० भीष्मदत्त शर्मा। मेरठ, अनु

प्रकाशन, १९८५। xiii+२९८ पृ०। परिशिष्ट;
ग्रंथसूची। ६० ८५।

प्रस्तुत ग्रन्थ नौ अध्यायों में विभक्त है। प्रथम अध्याय में शिक्षा और दर्शन के घनिष्ठ सम्बन्धों की विवेचना करते हुए अध्ययन की आवश्यकता एवं महत्व, शंकर दर्शन से सम्बंधित पूर्व अध्ययनों की मीमांसा, अध्ययन के उद्देश्य, परिसीमन और शोधविधि को प्रस्तुत किया गया है। द्वितीय अध्याय में आचार्य शंकर का जीवन परिचय, उनका साहित्य तथा उनके दर्शन की ऐतिहासिक, धार्मिक, दार्शनिक, सांस्कृतिक तथा सामाजिक पृष्ठ-भूमियों की विवेचना की गई है। तृतीय अध्याय में उनकी दार्शनिक विचारधारा के अन्तर्गत ब्रह्म, आत्मा, जगत तथा मोक्ष सम्बन्धी विवेचन के साथ उनकी आचार-मीमांसा और प्रभाव-मीमांसा को भी प्रस्तुत किया गया है। चतुर्थ अध्याय में आचार्य शंकर के अनुसार शिक्षा के अर्थ, महत्व तथा आवश्यकता, इसका जीवन से सम्बन्ध और इसके भेदों पर प्रकाश डाला गया है।

पंचम अध्याय में शंकर शिक्षा के उद्देश्यों एवं मूल्यों का प्रतिपादन किया गया है। षष्ठ अध्याय में उनके शिक्षा दर्शन में प्रतिपादित विभिन्न प्रकार की शिक्षा पद्धतियों (श्रवण, मनन, निदिध्यासन आदि) की विस्तारपूर्वक विवेचना की गई है। सप्तम अध्याय में गुरु तथा शिष्य की संकल्पना और दोनों के परस्पर सम्बन्धों की मीमांसा प्रस्तुत की गई है। अष्टम अध्याय का निर्धारण शंकर शिक्षा के पाठ्यक्रम के लिए किया गया है। इस अध्याय में प्रतिमासिक, व्यावहारिक तथा पारमार्थिक इन त्रिविध सत्ताओं के आधार पर पाठ्यक्रम की विवेचना की गई है। नवम अध्याय अध्ययन के उपसंहार के लिए है। इसमें भगवान् शंकराचार्य को महान् शिक्षा दार्शनिक के रूप में प्रस्तुत करते हुए उनके शिक्षा-दर्शन का आधुनिक संदर्भ में मूल्यांकन किया गया है। अन्त में अध्ययन के निष्कर्षों पर भी प्रकाश डाला गया है।

FOLKLORE

Folk Tales of Kashmir—by Hinton J. Knowels.
Jammu, Jay Kay Book House, 1985 (Reprinted).
x + 510pp. Gloss. Rs. 300.

Here is a rare collection of sixty-four folk tales of Kashmir whose popularity is still to be found among the people of the Valley. The author stayed for four years in the Valley, learnt the language of the people and collected them.

Folk Tales of Kashmir gives an index to the 'thoughts and ways' of the people of Kashmir. It depicts the colour and richness of the life lived in the Valley. It also provides a delightful reading for the student of literature.

The Elephant-Lore of the Hindus: The Elephant-Sport (Matanga-Lila) of Nilakantha (Translation from the Original Sanskrit with Introduction)—by Franklin Edgerton, Tr. Notes, and Glossary. Delhi, Motilal Banarsidass, 1985 (Reprinted). xix + 129pp. Biblio., Gloss. [ISBN: 81-208-0005-2]. Rs. 50

This book is intended to serve as an introduction to the elephant-lore of Hindus. It consists of a translation of the "Elephant-Sport" (Matanga-Lila) of Nilakantha, with notes, introduction, and glossary. The Matanga-Lila is the best available Sanskrit work on elephantology. It is a brief and succinct treatise in 263 stanzas, divided into twelve chapters. Nothing is known of the Nilakantha who is mentioned as its author. According to the editor, Ganapati Sastri, the three manuscripts he used are about two hundred years old. This, however, is purely conjectural; all we can say is that there is no positive trace of modernity in the work. The elephant-lore of our text is based on a genuine traditional knowledge which grew up among those whose business was to deal with elephants, and this tradition has persisted to modern times.

The Story of Layla and Majnun—by Nizami; Tr. from the Persian and Ed. by R. Gelpke. Boulder, 1978. 206pp. [ISBN: 0-394-73627-3]. \$ 8.95.

The Story of Layla and Majnun is one of the best known legends of the Orient. This classic tale is at once a touching love story and a profound spiritual allegory. The two lovers are remembered to this day in the poems and songs of many peoples,

from the Caucasus to the interior of Africa from the Atlantic to the Indian Ocean. The famous Persian poet Nizami collected a number of folk versions and shaped them into a single narrative poem of more than 4,000 stanzas. Through Nizami, this local myth was transformed into a great work of art, which has been compared for its beauty and genius with Shakespeare's *Romeo and Juliet*. For Sufi mystics, *Nizami's Layla and Majnun* is an important parable of religious experience; Majnun, through his great passion for Layla, is able to transcend individual identity and become love itself. For surpassing the works of his predecessors and imitators, Nizami's writing has become the acknowledged prototype for later Persian, Turkish, and Indian poetry, and even today his influence is evident in Oriental literature. Few translations of this work have appeared in any European language. The present prose adaptation is based on the Persian edition of W. Dastgerdi.

Vikram and the Vampire or Tales of Hindu Devilry: (Baital Pachisi)—by Richard F. Burton and Isabel Burton. New Delhi, Oriental Books Reprint Corporation, 1985 (Reprinted). xxi + 243pp. Rs. 120.

The Baital-Pachisi "Twenty-five Tales of Vampire", composed in Sanskrit early in the Christian era by the sage Bhavabhūti, is one of masterpieces of Indian literature and one of the best examples of humorous supernatural fiction. In it King Vikram, the King Arthur of India, because of an oath made to a magician, has to carry the Baital (a vampire that inhabits and animates dead bodies) a distance of four miles. They make a pact: the vampire will use all his skill to arouse the king's curiosity with stories of love, magic and villainy, but if Vikram speaks, the Baital will fly back to his tree-home. The crafty vampire outwits Vikram many times before the king accomplishes his mission.

This translation and adaptation by the great orientalist and storyteller Sir Richard F. Burton (1821-1890) includes the frame of the work (introduction and conclusion) and eleven of the best stories. The stories are perhaps best described as fairy tales—myth and tale combined, insinuating a lesson in morals or in humanity by amusing narrative or romantic adventure. They include tales of amorous scheming, of the relative villainy

of men and women of unflinching loyalty and devotion, of a woman who told the truth, of the use and misuse of magic pills, and a bizarre story of the future.

HISTORY

अजीत विलास — प्रधान सम्पादक डा० पद्मधर पाठक। जोधपुर, राजस्थान प्राच्य विद्या प्रतिष्ठान, १९८४। पृ० १३+२४८। रु० ३३.५०।

प्रस्तुत पुस्तक 'अजीत विलास' में औरंगजेब का देहान्त होने के लगभग बीस दिन बाद से लेकर मार्च १७०७ ई० अजीत सिंह के जोधपुर पर अधिकार करने तक के मुगल-राजपूत संघर्ष तथा उसकी मृत्युपर्यन्त अजीत सिंह के शासन काल विषयक प्रारम्भिक महत्व की विशिष्ट आधार-सामग्री मिलती है। ग्रन्थ के प्रारम्भ में रावसीहा के मारवाड़ आने के समय से लेकर महाराजा जसवंत सिंह के देहान्त तक का संक्षिप्त इतिहास दिया है, और अगले उसी क्रम में महाराजा अजीत सिंह के संकट काल का विस्तृत इतिहास लिखा है। इस सारे विवरण में लेखक ने बीच-बीच में अनेकों पारम्परिक पद्य उद्धृत किए हैं। मारवाड़ राज्य शासन और मुगल साम्राज्य के साथ अजीत सिंह के सम्बन्धों आदि का विवरण कालानुक्रम से दिया गया है। अन्ततः महाराजा अजीत सिंह के अन्त तक उसके साथ सती होने वाली रानियों की सूची के साथ ही यह ग्रन्थ समाप्त हो जाता है।

ऐतिहासिक ग्रन्थों की रचना परम्परा के अन्तर्गत अठारवीं सदी के मध्य में अजीत सिंह के जीवन और शासनकाल पर इस चम्पू इतिहास की रचना हुई। प्रस्तुत समग्र प्रति में शैली की एकरूपता और घटनाओं का काल क्रमानुसार सही वर्णन इस ग्रन्थ की पूर्णता तथा प्रामाणिकता का द्योतक है। दोहों आदि के समावेश से इसका साहित्यिक महत्व बढ़ गया है। वर्तमान में ग्रन्थ की घटनाओं की जांच-पड़ताल के साथ ही ग्रन्थ में आये पद्यांशों का

शुद्ध पाठ, कठिन शब्दों के अर्थ आदि भी यथा-स्थान और सेवकों का संक्षिप्त परिचय पाद टिप्पणियों में देकर उसे अधिक उपयोगी बनाने का प्रयास किया गया है।

Albiruni: An Eleventh Century Historian—by Jai Shankar Mishra. Varanasi; Vishwavidyalaya Prakashan, 1985. vi + 87pp. Biblio. Rs. 40.

In this original and significant study the author tries to show biographical and historical background of the academic achievements of Albiruni, the scholar of Science and humanities, the eleventh century Arab historian who composed hundreds of books on different subjects. His monumental work entitled 'Tahqiq ma-lil-Hind', was written on the material life, culture history, philosophy and science of Indian people. The present book for the first time throws light on the method, approach, treatment of history and historiography of Albiruni who supplies ample information about this country. In this regard he surpasses the Greek traveller Megasthenes and Chinese travellers Fa-Hien and Hiuen-tsang.

Agastya in the Tamil Land—by K.N. Sivaraja Pillai. New Delhi, Asian Educational Services, 1985. vii + 90pp. Append., Index. Rs. 45.

No tradition is so widespread throughout the length and breadth of the Tamil country as that concerning sage Agastya and his numerous exploits of all the mythic, semi-historic and historic personages of the Aryan annals who have figured in South Indian history. Agastya has occupied the foremost place and secured the largest homage of the cultured and masses alike. He meets us from the very start of Aryan History, being a composer of certain hymns of the earliest of the Vedas, the Rg Veda.

It is not the purpose of this book to disturb the faith of those who believe that Sage Agastya lives to this day in the Pothiyil Mount and remains invisible to ordinary mortals. The present book is an attempt mainly to project a subject wherein independent Non-Aryan testimony is imperative and should make itself heard.

Ancient Indian Army: Its Administration and Organization—by A.K. Srivastava. Delhi, Ajanta Publications, 1985. xxi + 134pp. + XLIII Pl., Biblio.; Abbrev. Rs. 200.

An analysis of the organisation and administration of the armed forces in ancient India can contribute towards a better understanding of the ancient Indian polity. Unfortunately this aspect of the ancient Indian armed forces has not received due consideration. Using archaeological material, the indigenous sources and the accounts left by foreign travellers, the present study is an attempt to gain critical insights into the issues relating to organisation, equipment, training and administration of the armies from the epic age to the medieval period of Indian history.

The work is divided into five sections: (1) Organisation of forces including the procedure of their recruitment; (2) Equipment including dress, arms and ammunition, animals, war vehicles, Camp and fort; (3) Training of the forces; (4) Problems relating to movement of forces during the war; (5) Glossary of officers and departments that controlled the armed forces. It also mentions the rules of services, different grades, rules of promotion, termination and privileges the forces used to enjoy during different periods.

This volume will be useful to the students of defence studies, and military history of India; archaeologists; and museum librarians who would like to preserve these documents.

Ancient Indian Civilization—by G.M. Bongard-Levin. New Delhi, Arnold-Heinemann, 1985. 320pp. Biblio. Rs. 75.

The present book is compiled of sections devoted to the history of Ancient India included "A History of India" which was published in Moscow in English in 1979. However, it includes extensive additions and alterations and many facts added and new cites have been specified.

This book by a famous Soviet Indologist traces the history and culture of Ancient India from the Stone Age, through the Magadha and Maurya periods to the Kushana and Gupta periods.

This book is in the best traditions of Indology and incorporates some of the most recent archaeological findings by scholars.

Apparatus of Empire: Awards of Ranks, Offices and Titles to the Mughal Nobility, 1574-1658—by M. Athar Ali. Delhi, Oxford University Press, 1985. xxvi + 378pp. + 6 Tables. [ISBN: 19561500 x] Rs. 400.

The aim of this unique work of reference is to provide systematically arranged information about individual appointments of offices and grants of ranks (*mansabs*) in the Mughal Empire covering the period 1574 to 1658. Such information is at present scattered in an enormous number of documents, manuscripts and printed sources. The Mughal Empire possessed a highly centralised bureaucratic apparatus, the central point of which was the numerical rank or *mansab*. Since the *mansab* determined the income and status of the holder, much of the political life of the Empire centred around the grants of *mansabs*. They indicate, over a period of time, power and influence enjoyed not only by individuals but also by family, factions as well as religious and racial groups. They are important for a study of the finances of the Empire; for example, the total amount of pay claims generated by grants of *mansabs* pressed directly upon the Empire's revenue resources.

The essentials of the political career of a noble can thus be reconstructed by tracing the entries. The main lists, given successively for the reigns of Akbar, Jahangir and Shah Jahan, are preceded by an Introduction which provides an exposition of the *mansabs* system, and an analysis of results which might be obtained by the use of the data presented here.

Bahmanis of Deccan—by Haroon Khan Sherwani. 2nd Edn. New Delhi, Munshiram Manoharlal Publishers. Pvt. Ltd. 1985. xvi + 348pp., Biblio., Pl., Abbrev. Rs. 180.

Bahmani history covers a very important part of the history of Medieval India and corresponds to the period of a unified Deccan. Pre-Bahmani Medieval Deccan extended to just half a century when the land was governed rather precariously by the Sultans of Delhi, while the two countries between the Fall of the Bahmanis and the establishment of the Asafjahi rule was a period of complete disunion.

Perhaps the first attempt at a comprehensive history of a part of the Bahmani rule was made by

Professor Sherwani in his book, which was published in 1941. The book was exceedingly well received. The age of Mahmud Gawan forms only a small though a glorious part of the history of Bahmani Deccan which is now being presented to the learned public.

This is a second revised and enlarged edition by the author himself.

Champā: History and Culture of an Indian Colonial Kingdom in the Far-East, 2nd-16th Century A.D.—by R.C. Majumdar. Delhi, Gian Publishing House, 1985 (Reprinted). xxiv + 274 + 6 + v + 227pp. Rs. 360.

The present volume deals with the ancient history and civilization of Champa, one of the Indian Colonial Kingdoms in the Far-East, which corresponded to some parts of present Laos and Vietnam. Book I of the work is devoted to the chronological history of Champa, from the 2nd century to the 16th cent. A.D., while Book II studies and interprets religion, civilization and art and architecture of the country during the same period. Although the author has derived some help from Maspero's *Le Royaume du Champa*, he has utilized the inscriptions and other source materials since brought into light, and has therefore, greatly deviated from the above mentioned work. The author has discussed not only the political history, but also all aspects of the civilization, viz. administrative system, social and economic conditions, art and architecture, religious beliefs and practices, at great length. A full chapter has been devoted to the interpretation of the data relating to the Champa art and its origin.

Comprehensive History of Assam—by S.L. Baruah. New Delhi, Munshiram Manoharlal Publishers, 1985. xii + 728pp. Biblio., Gloss., Append. Rs. 250.

This work is the first analytical and comprehensive account of the civilization of Assam from earliest to the present times. Its object is to acquaint the readers with the forces and factors moulding the society and culture of Assam through the ages. It analyses the salient features of Assamese civilization giving proper weightage to the contributions made by different tribes or ethnic groups of both the hills and the plains as well as by the followers

of different faiths towards its growth and development.

The author has made full use of all available sources, published and unpublished, preserved in different libraries within and outside the state.

Comprehensive History of India—Ed. by K.K. Datta and V.A. Narayan. Vol. XI. New Delhi, Peoples Publishing House, 1985. Vol. XI: The Consolidation of British Rule in India, 1818-1858. xi + 960pp. Biblio. Rs. 250.

The period 1818 to 1858 is a complex and a controversial one in Indian history. It marked not only the satisfaction of the British desire for conquests in South Asia (by the annexation of Assam, Awadh, Burma, Punjab and Sindh) and for subordination of the Indian states (in Rajasthan and Gujarat, as well as in the Central and southern parts of the country), but also the heightening of the British urge for the consolidation of their rule (by reforming the civil service, the judicial administration and the educational system) and for the utilisation of their governing position (through the new policies of revenue, finance, trade, industry and public works). Without being sufficiently aware, however, the British caused among Indians a feeling of uneasiness by their zeal for reforms, a mood of resentment by their attitude of arrogance and a sense of deprivation by their tendency to expropriate. Despite a certain strength in the growing British system, and the acceptance of westernisation by some Indians, the gulf between the rulers and the ruled generally continued to widen, leading eventually to the Revolt of 1857.

Sponsored by the Indian History Congress, this volume reviews authoritatively, and attractively, a very significant phase of India's past from various angles—political, military, socio-economic and literary.

Contributions to Historical Geography of India—by B.G. Tamaskar. New Delhi, Inter-India Publications, 1985. 217pp. Biblio. Rs. 230.

The innovative approach on Historical Geography of India is the outcome of Professor Tamaskar's painstaking efforts to reconstruct geographical knowledge and cultural life in India.

In the First Part, it has been conclusively proved that Rsis of the yore were conversant with

the spheroidicity of the Earth, its supportless character in the Space, and the area occupied by Oceans, etc. Jātakas are an interesting source on socio-economic glimpses of Ancient India, besides other geographic data. In the second Part, *Mahā Śīva Purāṇa* sets out the geographic basis of hell and provides evidences of high cultural level reached by the Indian society. *Malik Ambar's Territory* focuses attention on geo-politics, undeveloped concept on territorial sovereignty and socio-economic scene of the times. *Periodic Marketing System in Mediaeval Maharashtra* brings into bold relief the evolution of this system till its attainment of recent pattern. The Third Part spotlights the early adherence to natural boundaries, leading to linguistic re-organisation of States in India. The final essay presents a case-study of malfunctioning of the International Boundary in the Terakhol River.

Early History of Islam—by Saiyid Safdar Hosain. 2 Vols. New Delhi, Prabha Publications, 1985 (Reprinted).

Vol. I: Life of the Holy Prophet Mohammed. viii + 278 + iii pp.

Vol. II: The First Four Successors. iii + 279-432 + iii pp.

Rs. 300 for 2 Vols.

The author has undertaken to present an impartial and an overall view of the elements of the early Islamic history. The chief aim of this book is to educate the average Moslem youth.

The first volume narrates the bare facts of the chief events in the life of Lord Mohammed, the Apostle of God, and the Founder of the religion. The author has based his information on the authentic sources of histories of learned and renowned men. The life of the great Prophet of Islam is sketched right up from his birth, marriage, preachings, associates and followers till his final end. The great Prophet is portrayed as one who was commended to recite a text which God had 'dictated' to him by the mediation of the angel Gabriel.

The second volume of the book delineates the biographical sketches of the Prophet's successors, namely, Abubaker, the First Caliph; Omar, the Second Caliph; Othman, the Third Caliph and Ali, the Fourth Caliph and their contributions toward the progress of the Islamic religion.

Epochs in Buddhist History—by Kenneth J. Saunders. Delhi, Bharatiya Book Corporation, 1985 (Reprinted). xix + 243pp. Append., Map. Rs. 150.

Buddhism is a stream which has its source in the complex and elusive system of Brahmanism known today as Hinduism; that it is rightly called by the name of Gautama Buddha the great moral reformer of the sixth century B.C. need qualification.

In Buddhism, in the first place, there are several philosophical systems, ranging from a naive realism to a subtle mystical pantheism, and all claiming to be derived from the words of Sākya-muni. The person of the Founder has, in the second place played a widely different role in different schools, from that of an ethical teacher, "Supernormal perhaps but not supernatural", to that of supreme god among the gods.

Hind Rajasthan or the Annals of the Native States of India—Comp. by Markand Nand Shankar Mehta and Manu Nand Shankar Mehta. 3 Parts. New Delhi, Usha Publications, 1985 (Reprinted). Pt I A. iv + iii + 456pp. Pt I B: 457-916pp. Pts. II and III: 12 + 343 + 17 + 72pp. Rs. 900 for 3 Parts.

This work furnishes accurate historical information on the Native States of India from very early times down to the end of the nineteenth century.

The work is divided into three volumes. Volumes I and II contain information on 103 States that were entitled to salutes. Volume III deals with (i) 483 petty chieftains not entitled to salutes and (ii) 72 Zamindars, Talukdars and Nobles that represented the landed aristocracy in British India.

The emphasis in this compilation is on ensuring accuracy of basic facts. Data about the area, population and revenue and geneological tables are given. The entries dealing with States are arranged according to their importance, the importance being determined by the size of the gun salutes to which the rulers were entitled. All this makes the book an invaluable source of reference to historians, research scholars and the general reader.

Hindu-Muslim Relations in Bengal (Medieval Period)—by Jagadish Narayan Sarkar. Delhi,

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Idarah-i-Adabiyat-i-Delhi, 1985. 131pp. Biblio. (IAD Oriental (Original) Series 28) Rs. 75.

This book seeks to throw new light on a little known chapter of the social history of medieval Bengal from Nadia to Plassey i.e. for nearly five centuries and a half. The causes of rift between the Hindus and the Muslims in Bengal after the epoch-making Turkish victory have been first discussed in the light of the observations of Al-Biruni and Vidyapati. However bitter might have been the relations in the political circles, there were unmistakable trends towards Hindu-Muslim synthesis among the masses of the two communities.

History of Hindu Civilisation as Illustrated in the Vedas and their Appendages—by Ramachandra Ghosha. Delhi, Kaushal Prakashan, 1985 (Reprinted), 223pp. Rs. 150.

The book investigates and analyses the origin and development of the Indo-Aryan Society with particular reference to the Vedic India.

The book opens with the study of Vedic texts... the sources for the history of Hindu Civilisation, viz., the Samhitās, Brahmanas and Sūtras. Though the author has devoted a chapter to each of the Samhitā, Brahmana and Sūtra periods, he is critical of this classification and as he argues the views no mile-stones in Vedic literature.

The author has followed the traditional rather than modern interpretation of the Vedic texts. He discusses the theory of Migration of the Aryan people from their original home and their settlement in the land of seven rivers and their racial traits that distinguish them from the non-Aryan people as well as their social, economic and political life and finally their religious development.

The book reviews the stages of revolution through which Indo-Aryan Society has passed gradually. Based on the original texts referred to in the footnotes, it presents the results of the author's twenty years' hard study and laborious research in the cultural history of Vedic India.

Historic Delhi: An Anthology—Ed. by H.K. Kaul. Delhi, Oxford University Press, 1985, xli + 449pp. Pl., Notes. Rs. 180.

Few major cities in the world are as rich in his-

torical associations as Delhi, and even fewer possess such as wealth of archaeological and architectural splendours. This anthology contains vivid and absorbing accounts of Delhi from ancient times to the early twentieth century. They encompass topics as varied as the ancient and historic character of Delhi, ruins and landscapes, social life, scholars and education, population and poverty, trade and taxes, customs and festivals, climate and irrigation, flora and fauna, travel and transport, wildlife and sport, astrology and astronomy, architecture and monuments. The accounts have been chosen from hundreds of books and documents, some of them long out of print. Arranged subject-wise, they provide a comprehensive picture of Delhi through the ages.

The anthology is enlivened by many attractive plates.

Historical Researches into the Politics, Intercourse, and Trade of the Principal Nations of Antiquity—by A.H.L. Heeren. 2 Vols. Delhi, Daya Publishing House, 1985 (Reprinted). Vol. I: Asiatic Nations, Persians, Phoenicians, Babylonians. xvi + 448pp. Vol. II: Asiatic Nations, Scythians, Indians. Appendices. iv + 460pp. Rs. 560 for 2 vols.

The two volumes of the present great work are the translations of the original works of Professor Heeren in German. The subject-matter is related to politics, Trade and Intercourse of the principal states of Antiquity. The author has chosen to delineate the elite few which have appeared to him remarkable for their government or trade or both.

The present study is not performance in history but it has the semblance to belong to such a class. The efforts of the author are directed to throw light on the natural history of the ancient and present the accurate information respecting their wares and merchandise. The author's pictures of nations, drawn with spirit and fidelity, form the basis of encouraging learning and research.

The volumes of this book have within its compass the study of the Asiatic nations, viz., the Persians, the Babylonians, the Phoenicians, the Scythians and the Indians. The chapters pertaining to the Phoenicians, Babylonians and Scythians throw considerable light upon the commerce and intercourse of the ancient world and of the great highways through Asia.

History of Ancient Hindu Society: An Attempt to determine the position of the Hindu race in the scale of nations—by Har Bilas Sarda. Delhi, Anmol Publications, 1985 (Reprinted). xxxii + 454pp. Rs. 300.

Being a history of the ancient Hindu society, the book presents a bird's eye-view of the achievements of the ancient Hindus and Proposes to focus the attention of the thoughtful people to the leading features of the Hindu civilization which enabled the inhabitants of this country to contribute so much to the material and moral well-being of mankind.

The main object of this book is to enable men to appreciate the excellencies of Hindu civilization by giving them an idea of the character and achievements of ancient Hindus who were creatures of that civilization.

Hindu civilization is the earliest in this world. Nations have risen and fallen, empires founded and destroyed, races have appeared and disappeared but the Hindu civilization that saw their rise and fall, their foundation and destruction, their appearance and disappearance, still remains.

It is not the plan of this book to run down any creed or nationality. Whenever any religion or race is mentioned it is only for elucidation of some point of Hinduism or to show the comparative excellence of some features of Hindu civilization. Whenever the oppressive nature of the rule of some of the Mohammedan Emperors is mentioned, it is not to emphasise that fact itself but to illustrate and elucidate some features of character of Hindus and their literature and society.

History of India—by E. Lethbridge. Delhi, A.D. Publication, 1985 (Reprinted). 38 + 290pp. Rs. 160.

Based on the authentic sources, this book presents the most striking results of modern research in the field of Indian history.

Divided into eight chapters, the work deals with the well-defined periods of Indian history. It opens with the early Hindu period when the Aryan invaders conquered the aboriginal tribes in India. set up the system of monarchy and spread the cult of sacrifice. It describes how Buddhism arose as a reaction to Brahmanism and how it prospered under the Maurya emperor Ashoka till it was

suppressed by the revival of Brahmanism under the patronage of Sunga and Kanva monarchs. It also records how India was invaded by Persians, Greeks, Bactrians and Sythians. It surveys the early Muhammadan Period relating to the invasion of India by Mohammad bin Kasim, Mahmud Ghor and the rulers of Khilzi, Tughlak and Sayyid dynasties. Also given is the account of six Mughal emperors from Babar to Aurangzeb and the book describes how the death of Aurangzeb marked the turning point of the fortunes of Mughal power. It further describes Dakhin during the Muhammadan period and depict the history of Marathas to the death of Shivaji.

History of India—by Ram Prasad Khosla and Man Mohan. New Delhi, Asian Publication Services, 1985 (Reprinted). xvi + 350pp. Biblio., Pl. Rs. 180.

The present book is a result of a careful study of the history of India from the ancient times to the first quarter of the twentieth century, presented in a simple and readable style. It has been copiously illustrated with maps and photographs.

History of India down to the end of the Reign of Queen Victoria—by M. Prothero and Satis Chandra Vidyabhusana. Delhi, Daya Publishing House, 1985 (Reprinted). 598pp. Rs. 360.

The work is a replete account of Indian history giving a magnificent picture of great Indian empires as those of Ashoka etc., together with the various influences; the mediaeval India of the Mughals and lastly the modern India of pre-Independence period with vivid, colourful and authentic details. The work will help the students of the subject to perceive Indian history in the correct perspective, through an integrated picture of it.

History of Indian and Indonesian Art—by A.K. Coomaraswamy. New York, Dover Publications, Inc. 1985. vii + 295 + 128 Pl., Biblio., Maps. (Dover Books on Art History). [ISBN: 0-486-25005-9] \$ 8.95.

This book is an unabridged republication of Ananda Coomaraswamy's classic study of Indian art.

Divided into six sections, each representing a

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chronological culture area, the book takes in material from the earliest Harappa archaeological finds up through Rajput and Sikh paintings of the mid-19th century and the early art and craft works at the beginning of this century.

The Keeper of Indian and Muhammadan Art at the Boston Museum of Fine Arts, Coomaraswamy was deeply sensitive to the beauty of Indian art works. As a result, the illustrations he selected are unusually fine, comprising some of the most impressive examples of Indian art. Included among the illustrations are Indo-Sumerian seals, Maurya statues, Sunga reliefs, Kuṣāna Buddhas, Gupta and Early Medieval temples, Late Medieval places, Rajput paintings, Ceylonese Buddhas, Burmese frescoes, Cambodian towers and assorted jewellery and metal, ivory, and textile works.

The concentration of the study is upon architecture and sculpture; however, it also encompasses painting, jewellery, textiles, metal-work and other crafts.

History of Kurukshetra—by U.N. Datta and H.A. Phadke. Kurukshetra, Vishal Publications, 1985. 230pp. + xvii Pl. Biblio. Rs. 140.

This modest work based largely on archaeological, epigraphic, numismatic and literary sources attempts to reconstruct the history of Kurukshetra and explains how this ancient place of historical importance came to be what it was.

The History of Kurukshetra chronologically falls into three main phases of its development, the first from its foundation to the 7th century A.D., the second from A.D. 647 to A.D. 1803 and the third from A.D. 1803 to the present times.

Kurukshetra offered one of the most melancholy spectacles in the history of rise and decline of cities.

History of Modern Orissa—by K.C. Jena. Calcutta, Punthi Pustak, 1985. vi + 212pp. (Orissa Studies Projects 22). Rs. 90.

The History of Orissa during the British period constitutes an important and interesting part of Modern Indian History. The Three Parts of Orissa—The Southern part, The Northern part and The Western part were occupied in different

periods and circumstances. The subsequent history of these regions was also different.

The purpose of writing this book is to provide a handy work for reference to the students and general readers. The author has provided ample information on Orissa on the eve of British conquest, early problems of British administration, land revenue, salt industry, resistance in Southern Orissa, Khurda and Paik Rebellion Social Changes, Oriya nationalism etc. in simple language and style.

History of Mughal Architecture—Vol. II: Akbar, 1556-1605 A.D. : The Age of Personality Architecture—by R. Nath. New Delhi, Abhinav Publications, 1985. xxxii + 319pp + cclxxiv Pl. + 111 Fig., Abbrev., Append. [ISBN: 81-7017-159-8]. Rs. 800.

This is the second volume of the 4 volume series *History of Mughal Architecture*, the first volume of which deals with the formative period of Babur and Humayun, with a detailed enumeration of the historical background in the Medapata-Gopadri Agra link, was published in 1982. It deals with the Personality Architecture of the classical age of Akbar, e.g. his buildings of Agra Fort and Fatehpur Sikri, including town planning and water-devices. It is the study of his style and the institutions which it sought to establish. The author has assessed as to how far his personality was decisive of the form and fabric of his building style. It was his enlightened and generous patronage to Fine Arts: Music, Painting and Architecture, which helped it to grow and develop to the level and status of a National Style as it happened in Music and Painting, simultaneously.

History of Pāñcāla to c. A.D. 550—by Krishna Mohan Shrimali. Vol. II: Corpus of Coins. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1985. 161pp. + xix Pl. Abbrev. Rs. 250.

A companion volume to the *History of Pancala—A study*, the work, for the first time, presents a systematic and a multi-dimensional study of nearly 3000 coins.

In addition to a detailed Introduction, the Corpus deals not only with the Pāñcāla coins (Section I) but also incorporates hitherto untapped source, viz. all coins found in the excavations of

Ahichhtra conducted in the 1940 as well as the 1960s (Section II).

The third section gives details of frequency tables of the coins of various Pañcāla kings. Relying on both unpublished and published material available in India and abroad, it is the first comprehensive corpus of coins of one of the most important *janapadas* of northern India in the post-Mauryan times and covers the numismatic history of the region up to the age of Guptas.

Following the lines of scientific numismatics, the Corpus has, in order to present an integrated numismatic study, incorporated various tools of numismatic researches—relevance of the technique of hoard examination, significance of die-studies and die-sequence, palaeographic and linguistic peculiarities, typological investigations, stratigraphic position of uninscribed and inscribed coins, the relations of Pañcāla kings with other contemporary power and above all, the metrology of the Pañcāla coins. In the process, the volume provides material for further numismatic researches as well.

History of Religion—by Frank Byron Jevons.
Delhi, Orient Publications, 1985 (Reprinted).
vii + 443pp. Rs. 200.

The book deals with positive religions such as Christianity, Mohammedanism and Buddhism.

It is divided into 26 chapters. Ch. 1 is introductory. It emphasises that religious institutions have their social side. Chapter 2 draws the outline of arguments. Chs. 3-4 reveal the supernatural and sympathetic magic associated with religion. Ch. 5 discusses the problem of life and death. Chs. 6-8 are concerned with Taboo, Morality and Religion. Chs. 9-10 deal with Totemism and its survival. Chs. 11-12 explain the background of animal sacrifice. Ch. 13 describes Fetichism as practised by the negroes of West Africa. Ch. 14 deals with family Gods and Gaurdian spirits. Chs. 15 to 17 describe ancestral worship, tree and plant worship and nature worship. Ch. 18 deals with Syncretism and Polytheism. Ch. 19 deals with mythology. Ch. 20 indicates the place of priesthood in early religion. Ch. 21 is a discourse on next life. Ch. 22 expounds the theory of transmigration of soul. Ch. 23 recounts the mysticism that surrounded religion in older days. Ch. 24 introduces the wor-

ship of Eleusinian Goddesses and their influence on the Athenian people.

Homage to Vaiśālī—Ed. by Yogendra Mishra.
Vaishali, Research Institute of Prakrit, Jainology and Ahimsa 1985. xl + xxviii Plates + 490pp.
Rs. 125.

This is a revised and enlarged edition of *Homage to Vaiśālī (Vaiśālī-Abhinandana-Grantha)* first published by the Vaisali Sangha in 1948. The history of Vaiśālī is so glorious and captivating that whatever literature has been produced on it during the last four decades by the historians, archaeologists and writers, may not be treated as adequate.

Vaiśālī-Abhinandana-Grantha (Homage to Vaiśālī) is the result of painstaking work and exemplary scholarship of many learned men, scholars and historians, towards this achievement. This volume should arouse considerable interest not only in the world of scholars but also among the enlightened public who wants to study India's past for pleasure, for self-education, and for drawing strength and inspiration.

Indian Antiquary: A Journal of Oriental Research, 1872-1933. Delhi, Swati Publications, 1985 (Reprinted). Vol. XXV, 1896. 353pp. Vol. XXVI, 1897. 354pp. Vol. XXVII, 1898. 395pp. Vol. XXVIII, 1899. 341pp. Vol. XXIX, 1900. 420pp. Vol. XXX, 1901, 420pp. Rs. 400 (Per Vol.)

Jas Burgess launched the Indian Antiquary in 1872. The scope as enunciated by its founder editor was, in his own words, "as wide as possible" incorporating Manners and Customs, Arts, Mythology, Feasts, Festivals and Rites, Antiquities and History of India. The Journal also carried a correspondence column to elicit the information and initiate discussion on matters of interest. Another laudable aim was to present the readers abstracts of the most recent researches of scholars in India and the West by translating them from German, French and other foreign tongues, besides drawing the attention of researchers by publication of articles, notes, etc. of interest, from the other Asiatic Society which would not have been otherwise published in this journal. *Indian Antiquary* also deals with local legends, folklore, proverbs etc. In short, *Indian Antiquary* as envisaged by the

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visionary Burgess was journal entirely devoted to the study of Man—The Indian—in all the spheres of activities of his day to day life, past and present. In fact it covered the broad spectrum of subjects what we today study in archaeology, anthropology, ethnology, epigraphy, numismatics, linguistics etc. The *Indian Antiquary* formed a cultural bridge as it were between the East and West.

Started in 1872 *Indian Antiquary* completed more than the traditional sixty years cycle of the Indian calendar in fact sixty-two issues were brought out when unfortunately it had to be discontinued. It is now more than a century since the first volume was published and more than half a century since its last issue. Yet the articles and notices that these volumes of Indian Antiquary carry are ever fresh and are of utmost importance to any researcher in Indology as an invaluable work of reference.

Indian Freedom Movement—Vol. 1—by Jayanathan Pudukkottai, Delhi, Poet India Publications, 1985, 180pp. Rs. 13.

Indian Freedom Movement, formally, may be understood as a History of the movement of Indians for their political freedom from foreign yoke which commences from the birth of Indian National Congress in 1885 till attainment of Independence in 1947. The *Indian Freedom Movement* as sought to be introduced to the world of readers and audience is dramatic in character, viz., it is in the form of a play.

The idea is that justice be done to all participants in the movement. The available biographies are consulted with that end in view. There is also an attempt to observe and preserve historical sequence.

Indian Historical Quarterly—Ed. by Narendra Nath Law. Delhi, Caxton Publications, 1985 (Reprinted).

Vol. VII, 1931. xxiii + 782 + 43 + 52pp.

Vol. VIII, 1932. x + 827 + 32 + x pp.

Vol. IX, 1933. xxxi + 1042pp.

Vol. X, 1934. x + 842 + xvi pp.

Rs. 450 per vol.

The early twentieth century books, journals and periodicals had become so vast that it became a

Herculean task for the scholars and researchers to find in one place all relevant materials required for their subject of research, particularly about Indian history and culture.

To alleviate the distress of this knowledge Nath Law started a quarterly, *The Indian Historical Quarterly*. The principal aim of this quarterly was to publish articles, notices, etc. dealing with Indian history and civilization.

The first issue of the Journal appeared in 1925 and for nearly four decades, it served the savants, scholars and students of Indian history. The Quarterly dealt mainly with Archaeology, Art and Architecture, Religion and Philosophy Epics and Purāṇas, Epigraphy and Numismatics, Grammar and Linguistics, History of India and the world, Law, Polity and Administration, Literature, Science and Economic Institutions and so on. In short it is a journal no student of Indology can afford to miss.

Indian History—A Panoramic View—by F. Yeats Brown. Delhi, Discovery Publishing House, 1985 (Reprinted). vii + 186pp. Rs. 100.

The author has tried "to delineate the picture" of India from pre-historic times to the end of the British rule in "pocket size". Everything about India is on a massive scale: great philosophies, great languages, great art, great empires and proud civilisations but the author has tried to simplify and select". His aim has been to give a panoramic view of India, a peasant of India as I see it, a continuity not an analysis or list of dates.

The book consists of ten chapters and an Index.

An Introduction to Science and Civilization in China—by Ho Peng Yoke. Delhi, Oxford University Press, 1985. xii + 262pp. Biblio., Append. [ISBN: 962-209-119-9]. Rs. 150.

Unlike in Europe, science and the humanities had never parted company in traditional China. It was upon the concepts of li, qi and shu that everything—from astronomy to astrology, from ethics to politics, and from philosophy to divination—was based. To illustrate the application of these concepts, three areas of Chinese science—mathematics, astronomy and alchemy—are discussed in this book. The discussion here not only reveals traditional China's attainments in these fields, but is

also of special relevance to India. There are similarities in the Indian and Chinese traditions, and this book refers to several instances of exchange of ideas between the two regions.

This book is written as an introduction to Joseph Needham's *Science and Civilization in China* and incorporates new developments that have arisen since the earlier volumes were published.

Introduction to the Study of Indian History—by Damodar Dharmanand Kosambi. 2nd Rev. Edn. Bombay, Popular Prakashan, 1985 (Reprinted). Ixix + 415pp + 64Pl. [ISBN: 0-86132-065-4]. Rs. 50.

An Introduction to the Study of Indian History is a reprint of the second revised edition of a great work on Indian history. A fundamentally new approach to the study of Indian History, its scientific methodology, modern technique of interpretation, selection and analysis of basic problems make the presentation vivid and absorbing.

One of the principal tasks of this book is to serve as a critical guide to scientific historical thought. The work marks the highest level of approach to social, political and economic processes starting from the material plane.

जैन हस्तरेखा शास्त्र—मुनि यशोभद्रविजय। लुधियाना, श्री विजयवल्लभ मिशन, १९८५। xvii + ८ + ३६८ + ३१ पृ०। परि०। २० ८०।

विश्व में भारतीय साहित्य तथा उसमें भी जैन साहित्य अनुपम तथा सुविस्तृत है। जैनाचार्यों ने प्रत्येक विषय पर बृहत्काय ग्रंथों की रचना की है। ज्योतिष भी इन्हीं विषयों में से एक है। जैनाचार्यों की गहन दृष्टि में निमित्त शास्त्र पूर्व कृत कर्मों का ही एक रूप है। हस्तरेखा शास्त्र की व्यापकता का दिग्दर्शन करते हुए यह कहा जा सकता है कि यह विद्या अब भारत की ही नहीं, विश्व की सम्पत्ति बन चुकी है।

यह ग्रंथ हस्तरेखा विज्ञान (पामिस्ट्री) का एक अपूर्व ग्रंथ है। यह ग्रंथ संस्कृत, प्राकृत, अंग्रेजी आदि के सैकड़ों ग्रंथों के पारायण, निजी शोध तथा विशाल

अनुभव के पश्चात् लिखा गया है। इस ग्रंथ में हाथ, पर्वत, रेखा तथा हस्तचिन्हों का आधुनिक तथा नवीन शैली में विस्तृत वर्णन किया गया है। इसके अतिरिक्त इस ग्रंथ में ५०० से अधिक शुभाशुभ योगों तथा रोगों के लक्षण, ग्रहों के विविध उपाय, हाथ से जन्मकुण्डली के समान फलादेश की पद्धति, महान् व्यक्तियों के हस्तचित्र, मानव के अन्तरंग १०० दुर्गुणों की चिकित्सा एवं सद्गुणों के उपाय आदि अनेक विषयों का वर्णन किया गया है।

काशी का इतिहास : वैदिक काल से अर्वाचीन युग तक का राजनैतिक-सांस्कृतिक सर्वेक्षण —ले० मोती-चन्द्र। वाराणसी, विश्वविद्यालय प्रकाशन, १९८५। २८ + ४४७ पृ० + ४९ चित्र, नामसूची; ग्रन्थसूची; परिशिष्ट। २० १५०।

काशी उस सभ्यता की सदा से परिपोषक रही है, जिसे हम भारतीय सभ्यता कहते हैं और जिसके बनाने में अनेक मत-मतान्तर और विचारधाराओं का सहयोग रहा है। यही नहीं, धर्म, शिक्षा और व्यापार से वाराणसी का घना संबंध होने के कारण इस नगरी का इतिहास केवल राजनैतिक इतिहास न होकर एक ऐसी संस्कृति का इतिहास है जिसमें भारतीयता का पूरा दर्शन होता है। लेखक ने इतिहास और संस्कृति संबंधी बिखरी हुई सामग्री को जोड़कर इस इतिहास का निखरा स्वरूप खड़ा किया है। रोचक सामग्री का भी प्रचुर उपयोग करके नगर के जीवन के विभिन्न पहलुओं पर भी प्रकाश डाला गया है। लेखक की दृष्टि में इतिहास केवल शुष्क घटनाओं का निर्जीव ढांचा नहीं है, उसमें हम समाज की प्रक्रियाओं तथा धार्मिक अभिव्यक्तियों का भी पूर्ण रूप से दर्शन कर सकते हैं। अपने विषय की एकमात्र कृति तो यह है ही।

Kashmir and Jammu—by Walter Lawrence. Jammu, Jay Kay Book House, 1985 (Reprinted). x + 140pp. Rs. 100. Distributed by M/s Motilal Banarsidass, Delhi-110007.

Here is the report of a unique study of Kashmir

and Jammu conducted by Sir Walter Lawrence during the Raj. The report covers an area of 80,900 square mile territories held under the direct rulership of House of the Maharajas. All the aspects of Kashmir and Jammu—its geography, history, archaeology, population, economics, education etc.—are brought under the purview of minute and detailed discussion.

Kashmir and Jammu is an inexhaustible source book, indispensable for the students of history and sociology.

Life and Society in Ancient India: A study on Dandin's Dasakumaracharita—by Amita Chakravarty. Calcutta, Sanskrit Pustak Bhandar. 1985. viii + 139pp. Append., Biblio. Rs. 80.

Present study is based on the author's Ph.D. thesis titled as 'Manifold Aspects of Social Life as Reflected in Dandin's Dasakumaracharita.' Dandin's work not only represents a stage of development of a literary theme and style but also reflects discernible, life asserting and humanistic elements of ancient Indian society. It is hoped that the work will throw fresh light on the problem of socio-cultural background of early Indian history.

Life and Times of Maharaja Ranbir Singh, 1830-1885—by Sukhdev Singh Charak. Jammu, Jay Kay Book House, 1985. xviii + 388pp., Append. Pl. Rs. 350.

Maharaja Ranbir Singh, 1830-1885, was the last in the line of enlightened rulers of Jammu and Kashmir. His benevolent rule endeared him to his people.

Life and Times of Maharaja Ranbir Singh depicts the work and achievements of this citizen King of Jammu and Kashmir. The author who is a well-known historian of the region has drawn immensely on the first-hand sources.

Local Government in Ancient India—by Radhakumud Mookerji. 2nd Rev. Edn. Delhi, Daya Publishing House, 1985 (Reprinted). xviii + 338pp. Rs. 220.

The present work aims at a systematic presentation of an important aspect of Indian cultural history, the origin and development of various local institutions through which the communal

life of the country expressed itself. The remarkable range, volume, and variety of the evidence bearing on the subject call for a methodical and scientific treatment which will bring into prominence the exuberant vitality and manifold growth of self-governing institutions among a people characterized by a genius for social experiments and constructions.

Mauryan India—by G.M. Bongard-Levin. New Delhi, Sterling Publishers Private Limited, 1985. xii + 428pp. Biblio., Abbrev. Rs. 250.

The book is devoted to one of the most important periods in ancient Indian history, marked by the formation of a united Indian state for the first time in the country's history and by the emergence of Buddhism, the compilation of many canonical Buddhist texts and the creation of the main Buddhist schools.

The author has used all available sources viz. inscriptions of Asoka, Greek and Latin texts, Pali chronicles of Ceylon, Sanskrit texts, Pali Sutras, and so on.

The book is the first comprehensive work on Mauryan India in Indological literature. There are special chapters on political history, economic development, social structure, culture, and religious-philosophical trends.

Michand's History of Mysore under Hyder Ali and Tippoo Sultan—Tr. by V.K. Raman Menon. New Delhi, Asian Educational Services 1985. xi + 126pp. + 3 Pl. Append. Rs. 95.

The author describes in elaborate detail the reigns of Hyder Ali and Tippoo Sultan and also traces the relations between Indian and European politics in the 18th century. Throughout the work, one cannot help noticing the undercurrent of sympathy for the people of India and their ancient civilization.

Tippoo's reign forms the main theme. The author goes into every detail of his administration and is much impressed with the peace and prosperity of Mysore during his regime. The author's pity for Tippoo's foibles is as great as his admiration for the statesmanship of Hyder. The work may be called one of the most unbiased contributions to Indian History.

Mughal Administration of Deccan under Nizamul Mulk Asaf Jah, 1720-48 A.D.—by M.A. Nayeem. Bombay, Jaico Publishing House, 1985. xxi + 245pp. Epil, Gloss., Tables, Maps. Rs. 300.

This book presents a study of the administration of the Mughal suba of the Deccan. In the process of restoring Mughal authority in the Deccan in the chaotic conditions following Aurangzeb's death, Nizamul Mulk almost recreated the administration and gave it a new dimension. It is this modified Mughal administration of the Deccan which has been studied in this work.

The book starts with a discussion of the controversial topics on the status of Nizamul Mulk in the Mughal Empire and the date on which he established his supremacy in the Deccan.

The author discusses the working of the *chauth* and *sardeshmukhi* systems in the Mughal provinces of the Deccan and their financial implications for the Mughal economy.

A Narrative of the Campaign in India, which Terminated the War with Tippoo Sultan in 1792—by Major Dirom. Delhi, Asian Educational Services, 1985 (Reprinted). xv + 296pp. Rs. 165.

The author has drawn up an account of the last campaign of Tippoo Sultan, from journals and other authentic documents. Several officers, passengers in the same ship, on the voyage from India, who had been employed on different parts of that service, considerably aided the undertaking by the information which they had, and the assistance of Major Rennell, particularly in constructing the maps, has been very essential in promoting the publication of this work.

This book is invaluable at a time when a complete history of this important war cannot have been prepared for the information of the Public.

नेपाली संस्कृत-अभिलेखों का हिन्दी अनुवाद —अनु० कृष्णदेव अग्रवाल 'अरविन्द'। दिल्ली, ईस्टर्न बुक लिंकर्स, १९८५। ix + २३६ पृ०। रु० ७०।

नेपाल के लिच्छवी वंशी राजाओं ने सन् ४६२ ई० से सन् ७४६ ई० तक की कालावधि में ८६ अभिलेखों को संस्कृत भाषा और गुप्त लिपि में उत्कीर्णित

कराया। इन अभिलेखों में प्रथम, द्वितीय तथा उन-सठवां अभिलेख स्तम्भ-अभिलेख है, अठसठवां ताम्रपत्राभिलेख है और शेष ८५ अभिलेख शिलालेख हैं। इन अभिलेखों में १७ अभिलेख पूर्ण हैं, शेष अभिलेख न्यूनाधिक खण्डित हैं।

प्रस्तुत पुस्तक श्री रेनरो नोली की रोमन लिपि में लिखित 'नेपालीज इन्स्क्रिप्शन्स इन गुप्ता कैरेक्टर्स पार्ट-I' नामक पुस्तक का हिन्दी अनुवाद है। पुस्तक में मूल अभिलेखों से पहले दो संक्षिप्त अध्यायों में नेपाल की ऐतिहासिक पृष्ठभूमि और नेपाली संस्कृत-अभिलेखों का सामान्य परिचय दिया गया है। तीसरे अध्याय में काव्य की दृष्टि से इन अभिलेखों का मूल्यांकन किया गया है। ८६ अभिलेखों में १० अभिलेख पद्यात्मक, ४६ अभिलेख गद्यात्मक एवं ३० अभिलेख गद्य-पद्यात्मक यानी मिश्रित हैं। इन अभिलेखों में लगभग पैंसठ प्रकार के अलंकार तथा १४३ पद्यों में तेरह प्रकार के छंदों का समावेश है। केवल मात्र आर्या छन्द ही मात्रिक है। शेष सभी वर्णिक छन्द हैं।

इन अभिलेखों के अनुशीलन से गुप्तकालीन भारत और नेपाल के अटूट सांस्कृतिक संबंधों एवं पारस्परिक आदान-प्रदान पर पर्याप्त प्रकाश पड़ता है। इसके अलावा इनसे संस्कृत साहित्य की उत्कृष्ट विधाओं की सुरक्षित परम्परा का भी उद्घाटन होता है। पुस्तक साहित्य और पुरातत्व के अध्येताओं के लिए उपयोगी है।

Orissa: Social, Cultural and Religious Aspects—by Biswarup Das. Delhi, Sundeep Prakashan, 1985. xvii + 182pp. + 46Pl. Biblio. Append. Abbrev. Translit. Rs. 250.

The treatise analyses the evolution of the social life of ancient Orissa by fresh interpretation of known facts in the light of modern research on all-India basis. It deals with the transformation of the tribal society into the Brahmanical society in Orissa in ancient times and the responsibility of feudal economy in such transformation.

The work throws light on caste system, position

of women, education and literature, food and drink, game and pastime as well as ornament, costume and coiffure in ancient Orissan society.

On Alexander's Track to the Indus: Personal Narrative of Explorations on the North-West Frontier of India—by Aurel Stein. Lucknow. Asian Publications, 1985 (Reprinted). xvi + 173pp., Pl., Maps. Rs. 350.

Long before Alexander's invasion produced the first direct impact on the west of India, the great valleys of Peshawar and Swat had seen the descent of conquerors from that part of the true East which we know as Iran. Alexander's triumphant invasion passed by, indeed, without leaving a trace in Indian literature or tradition.

The spread of Buddhism right across Asia may well be considered India's greatest contribution to the civilization of mankind in general.

In 1000 A.D. the once flourishing territory in Northern India in which Muhammadan conquerors had settled lapsed more and more into barbarism. The memories of the Emperor Babar, the great founder of the Mughal Empire in India, have little else to tell of Peshawar and Swat than tales of frequent hard fighting with the tribes.

The advent of Sikh power, under Maharaja Ranjit Singh, was but a short-lived reaction from the Indian side; across the Indus its hold was never more than very precarious.

A fascinating and readable book with 97 photographs and 2 maps.

Peasant History in South India—by David Ludden. Princeton, N.J., 1985. xix + 310pp. Biblio., Gloss., Abbrev. \$ 45.00.

This study of the Tirunelveli region of Tamil Nadu challenges the conventional view that subsistence, isolation, and immobility characterized village India before modern times. Examining the agrarian history of Tirunelveli during the millennium before 1900, David Ludden shows that peasant communities not only transformed rural society but shaped states and empires, including British India. Peasant activity, he argues, propelled change in South Indian economy, politics, and culture, so that peasants participated forcefully in making a modern world system of exchange and power relations.

This book contributes to literature on the agrarian origins of modern capitalist development. Employing a comparative, regional approach, it considers how peasant motivations, urban growth, and diverse village trends in Tirunelveli reflect very long term transformations in the whole peasant world.

Positive Sciences of the Ancient Hindus—by Brajendranath Seal. Delhi, Motilal Banarsidass, 1985 (Reprinted). viii + 313pp. Rs. 100.

The author's direct aim in the present work is to furnish the historians of the special sciences with new material which will serve to widen the scope of their survey. The Hindus no less than the Greeks have shared in the work of constructing scientific concepts and methods in the investigation of physical phenomena, as well as of building up a body of positive knowledge which has been applied to industrial technique; and Hindu scientific ideas and methodology (e.g. the inductive method or method of algebraic analysis) have deeply influenced the course of natural philosophy in Asia—in the East as well as the West—in China and Japan, as well as in the Saracen Empire. The author has undertaken a comparative estimate of Greek and Hindu science. Hindu Philosophy on its empirical side was dominated by concepts derived from physiology and philosophy, just as Greek Philosophy was similarly dominated by geometrical concepts and methods. The author has cared to see that the Sanskrit philosophico-scientific terminology, however difficult from its technical character, is rendered exceedingly precise, consistent, and expressive.

Pre-Aryan Tamil Culture—by P.T. Srinivasa Aiyangar. New Delhi, Asian Educational Services, 1985. 85pp. Rs. 65.

The lectures delivered in this book constitute the entrancing story of the continuous evolution of Indian life from its start when man first appeared on this globe. The proper history of India is that of the steady growth of the people in social, moral, and religious ideals, and their ceaseless attempts to realize them in actual life.

The Tamils were the most highly cultured of the people of India before the age of the Rsis and it is proposed here to investigate the culture which

the ancient Tamils attained to in South India, before the gorgeous three-fire Arya rites spread, and the associated Vedic literature was promulgated, in the valleys of the Sindhū and the Gaṅgā.

Pre-Buddhist India—by Rati Lal N. Mehta. Delhi, Anmol Publications, 1985 (Reprinted). xxvi + 461pp. (Geographical Lexicon). Rs. 450.

The ancient history of our glorious past is shrouded in darkness. Efforts have, now and then, been made to delve deep into this golden pre-historic era but very little is known about the Indian life and society of that period. One such attempt has been made by the author through the study of literature of that age and the outcome is a clear and comprehensive portrait of the ancient Indian society as reflected in Jātak stories. These tell us of the pre-births of Buddha and undoubtedly depict conditions and situations prevailing immediately before his birth.

The economic condition of India as evidenced from agriculture, mining, fisheries, farming and building industry has been described minutely. The various facets of political and social life of that age come out vividly in sections dealing with political history, administration, Economic aspect and sociological conditions.

Pre-Historic India—by V. Rangacharya Delhi, Anmol Publications, 1985 (Reprinted). vii + 247pp. Rs. 250.

The present volume is the first of a series of nine volumes tracing the history of India from the earliest times to the Mohammedan conquest. It portrays the evolution of India and her races and cultures in the ages which preceded the Vedic Era.

Various theories have been in vogue about the evolution of mankind. According to one view he gradually evolved out of one type of mammal, namely, the ape, while another view traces the origin to a parallel or similar type of primates but different from the ape. Similarly, the question of man's birth place—the exact locality—where he was evolved, remains unanswered. Scholars with biblical turn of mind trace the origin to Syria, others to Central Asia, some to Burma and some to Arctic regions. One thing is, however, certain that man, being one the whole a hairless animal,

was evolved in hot region like Africa, India or further South East Asia.

A book of immense value to scholars who are interested in knowing what prehistoric India was like, how its ancestors lived, what its social life was, who were its enemies, how it faced them and with what weapons.

Promotion of Learning in India—by Narendra Nath Law. Varanasi, Prithvi Prakashan, 1985 (Reprinted). xlviii + 260pp. Abbrev., Biblio., Illus., Index. Rs. 450.

The purpose of the present work is to bring together all the facts about a most interesting aspect of Muhammadan rule in India which is apt to be missed in the general histories of that rule. The work, as its title indicates, relates to the promotion of learning.

The present work is a history of the long roll of Muslim rulers, emperors and invaders from Mahmud downwards who were not altogether inattentive to the literary interests of the people, and of private individuals also who were not quite inactive in this direction.

Public administration in ancient India—by Prathamanath Banerjee. New Delhi, Uppal Publishing House, 1985. xi + 316pp. Append Rs. 125.

The object of this book is to give within a small compass all the important facts relating to the administrative system of Ancient India. To make the account complete, a few of the political ideas of the early Hindus have been briefly noticed here. The period mainly dealt with in this work is the millennium 500 B.C. to 500 A.D., but, occasionally references have been made to earlier and latter periods. Sanskrit passages have been transliterated in accordance with the system adopted at the Geneva Congress, which system has also been applied, with some accommodation, but, for the convenience of non-Sanskritists, all proper names have been transliterated, except for indications of vowel length, in the simple and ordinary way. The book should prove useful for students and general readers who are keenly interested in the study of Public Administration.

Rajasthan Studies—by Dr. G.N. Sharma, Agra, Educational Publishers, 1985. viii + 247pp. Index, Biblio. Rs. 160.

The present work embodies some of the author's articles published in different research journals. Those interested in obtaining a perspective of the manifold problems of Rajasthan History will also, it is hoped, find this book an incentive to more fruitful study.

रज्जबदास की सर्बंगी (The Sarbangi of Rajjabadas)

—सं० शाहबुद्दीन। अलीगढ़, ग्रंथायान, १९८५।

६३२ पृ०। रु० ११५।

रज्जबदास द्वारा संभवतः १६७३ ई० में संकलित सर्बंगी नामक ग्रंथ विभिन्न मध्यकालीन रहस्यवादी परम्पराओं के इतिहास एवं विचारधारा के लिए एक महत्वपूर्ण दादूपंथी स्रोत है। इसमें लगभग सौ ऐसे सन्तों, सूफियों तथा योगियों की वाणियां संगृहीत हैं, जो बारहवीं से सतरहवीं शताब्दियों के बीच देश के विभिन्न भागों में सक्रिय रहे।

इसमें हिन्दी दोहों, पदों के विशद भंडार के अतिरिक्त पंद्रह लघु ग्रंथावलि (दो संस्कृत, अन्य हिन्दी) तथा अनेक संस्कृत एवं फारसी के श्लोक व वैत संकलित हैं। यह ग्रंथ आध्यात्मिक परम्पराओं का एक भव्य दृश्य प्रस्तुत करता है और यह मुख्यतः भक्ति-मार्गी सन्तों की कार्य-शैली के परिवेश में मध्यकालीन समाज एवं संस्कृति के विविध रूपों के अध्ययन के लिए अत्यन्त उपयोगी है।

राजस्थान के महाराणा एवं राजाओं का जीवन-चरित्र—ले० मनोहर सिंह राणावत। जोधपुर, राजस्थानी ग्रंथागार, १९८५। १६२ पृ०। ग्रंथसूची, परिशिष्ट। रु० ४५।

इस पुस्तक में मेवाड़ के राणा सांगा से प्रताप तक के छः महाराणाओं (जिनमें खवास बनवीर भी शामिल है), आम्बेर के राजा पृथ्वीराज से राजा मानसिंह तक के पांच कछवाहा राजाओं और बीकानेर के

राव लूणकरण और राव जैतसी तथा मारवाड़ के राव मालदेव के जीवन-चरित्रों का संक्षेप में वर्णन किया गया है। उनके जीवन की घटनाओं में कुछ युद्धों का वर्णन बड़ा सजीव और रोचक बन पड़ा है।

इनमें से कुछ शासकों के बारे में मुन्शी देवोप्रसाद ने काफी कुछ लिखा था। मूल लेख देवनागरी लिपि में थे लेकिन उनमें प्रयोग की गई हिन्दी में फारसी के शब्दों का बाहुल्य था। लेखक ने उन्हें सरल हिन्दी में प्रस्तुत किया है। परिशिष्ट में स्वयं लेखक का विद्वत्पूर्ण लेख 'हल्दी घाटी के युद्ध की सही तारीख' भी दिया गया है। पुस्तक राजस्थान के इतिहास संबंधी अध्ययन और शोध में काफी सहायक सिद्ध होगी।

रामचन्द्र शुक्ल—सं० सुरेशचन्द्र त्यागी। सहारनपुर, आशिर प्रकाशन, १९८५। xvi + ३६६ पृ०। रु० ५०।

यह समालोचनात्मक पुस्तक चालीस निबंधों का संग्रह है जिनमें भिन्न-भिन्न लेखकों ने आचार्य रामचन्द्र शुक्ल के व्यक्तित्व एवं कृतित्व के भिन्न-भिन्न पहलुओं पर विशुद्ध साहित्यिक शैली में पर्याप्त प्रकाश डाला है। आचार्य शुक्ल हिन्दी के सुविख्यात समालोचक और इतिहास लेखक के अलावा एक मुलभे हुए विचारक तथा उच्चकोटि के मौलिक लेखक भी थे। उनके विविधतापूर्ण कृतित्व पर हिन्दी के जाने-माने समालोचकों ने अपने विद्वत्पूर्ण निबंध लिखकर इस पुस्तक के प्रणयन में योगदान दिया है। शुक्ल-संदर्भ परिशिष्ट में आचार्य शुक्ल के साहित्य, आचार्य शुक्ल-विषयक साहित्य और उन पत्रिका-विशेषांकों के बारे में जानकारी दी गई है जो आचार्य-शुक्ल के संबंध में प्रकाशित किए गए थे। हिन्दी साहित्य के अध्येताओं के लिए पुस्तक बहुत उपयोगी है।

Rediscovering Karnataka—by M.V. Kamath. New Delhi, Vikas Publishing House and Govt. of

Karnataka, 1985. 60pp. + 102 coloured plates.
[ISBN: 0-7069-3025-8]. Rs. 495.

The road to paradise begins in Karnataka—and ends there. There is nowhere else to go. The land explodes in beauty at every turn of the road. It is, as the poet says, *cheluva Kannada Nadu*.

Karnataka comes to you in a never-ending stream of sights and sound, in its beaches and fields, its rocks and hills, its flowers and forests. There is an enchantment in the wave-washed beaches as there is in the green woods of Bandipur. It is a land where one would naturally find "tongues in trees, books in the running brooks, sermons in stone. . ."

Stone! . . . which became the medium of the sculptor's songs, the yielding rocks from which the sculptors carved the liquid forms of dancing figures. Not in marble soft but in granite firm have Karnataka's sculptors sung the praises of the Lord! A dazzling land, the cradle, as it were, of Hindu architecture—Badami, Aihole, Pattadakal, Belur, Halebid, Somnathapur . . .

A visual delight of over 106 colour photographs, *Rediscovering Karnataka*—with accompanying authoritative text by a distinguished Indian journalist, M.V. Kamath, former editor of the *Illustrated Weekly of India*—portrays the panorama of myriad images that capture the spectacular richness and diversity of the land and its people.

Presented through a kaleidoscope of pictures so arresting in their impact and so eloquent in their tribute, Karnataka beckons through the pages of the book in invitation to savour the delights of this paradisaal land.

Science and Civilization in India: Harappan Period (c. 3000 B.C.—c 1500 B.C.)—by A.K. Bag.
New Delhi, Navrang, 1985. 173pp. + 33Pl.
Biblio. [ISBN: 81-7013-031-x]. Rs. 180.

The book, in nine chapters, is a unique attempt to describe different facets of activities of Indus Valley people in science to build-up its own civilization. Materials available from different sites of the Indus Valley during the period c. 3000 B.C. to c. 1500 B.C. have been analysed on the basis of radio carbon datings and other evidences. These have been done with a view to knowing its basic

features, mode of town planning and municipal control, crafts and techniques, metals and metal-working techniques, level of knowledge in mathematics and astronomy, nature of scripts and languages, and the remnants of Indus people and their culture in the process. The standardisation obtained in the manufacture of different materials, goods, town planning, roads, houses, drainage system, chemical composition of different ceramics and metals etc. have been discussed in detail. The linear Indus scale gives the idea of decimal place value and an analysis of the seven sister seal available from Mohen-jo-daro has established without doubt that the krttikadi system and the stellar frame of twenty-seven lunar mansions played a significant role in the civilization and were used in finding the New Year and different month names of the Year. As regards remnants Harappan people, materials available from different post-Harappan sites have confirmed that the Harappan culture did not die completely, but its characteristic features have continued in modified form in different places of central and south India.

A Short History of Jammu Raj from Earliest Times to 1846 A.D.—by Sukhdev Singh Charak.
Pathankot, Ajaya Prakashan, 1985. xiv + 358pp. + 18Pl. Biblio., Append. Rs. 250.

A Short History of Jammu Raj is an account of the Dogra people of the Himalayan tract, told in details for the first time by a scholar who has conducted extensive researches in this field. As a region strategically located Jammu has existed as a cradle of early man and this land was rendered habitable lakhs of years ago leaving behind traces of human society in the form of stone age tools recovered from sites scattered all over the region.

The history of Jammu Raj and its dependencies forms an important chapter in the annals of India's resistance to the steam of invaders ushering out fresh from the Khaiber and other defiles of Afghanistan. A number of references in the annals to the resistance offered by Jammu people to Timur, their struggle against the Khokhars, their role in Ghoris invasions and the Punjab politics of the Sultans and Mughal emperors fill several lacunae in our national history. This fact pushes the Jammu history out of the local to the national canvas.

GLORY OF INDIA, 1985

सिन्धुघाटी सभ्यता के सृजनकर्ता: शूद्र और
वर्णिक: एक जातीय विश्लेषणात्मक ऐति-
हासिक शोध प्रबंध—नवल 'वियोगी'। लुधियाना,
१९८५। xiv + ३११ पृ०। ग्रन्थसूची। ६० ९५।

भारत के प्राचीन काल पर लिखा इतिहास आर्य क्षत्रिय तथा ब्राह्मणों का इतिहास बनाकर लिखा गया है। उसके बाद का राजपूतों का इतिहास भी उच्चवर्ग का ही इतिहास कहा जा सकता है। तदु-
परांत मुस्लिम सम्राटों, नवाबों का और अंत में अंग्रेज लार्डों का इतिहास लिखा गया। मगर यह पुस्तक भारत की कुल जनसंख्या के ८५ प्रतिशत शूद्र और वर्णिकों के इतिहास को समर्पित है। विभिन्न ग्रन्थों द्वारा सिन्धु घाटी सभ्यता का संक्षिप्त इतिहास, हड़प्पाइयों का परिचय, सिन्धु सभ्यता के अंत व ऋग्वेद में सिन्धु घाटी की सभ्यता के वर्णन व काल का विश्लेषण किया गया है। आर्य जाति तथा उसके मूल निवास की समस्या, ऋग्वेद में आर्य अनाथों के युद्ध, वर्ण व्यवस्था की उत्पत्ति, शूद्रों की ऐतिहासिक उत्पत्ति, समाजशास्त्रियों के अनुसार वर्ण व्यवस्था व शूद्रों की उत्पत्ति, हड़प्पाइयों की संपत्ति का क्रमकालीन इतिहास आदि विषयों की विशद एवं सारगर्भित विवेचना की गई है। शूद्रों (वर्णिक) की उत्पत्ति व इतिहास पर लिखी गई यह प्रथम विशुद्ध रचना कही जा सकती है।

Social History of Chhattisgarh—by H.L. Shukla.
Delhi, Agam Kala Prakashan, 1985. 184pp.
Biblio. Rs. 95.

This study on *Social History of Chhattisgarh* is a pioneering and valuable work on the subject, because no one attempted up to now to survey the social history of this region, interpreting them in terms of an explicit clear-cut theory. Some political and dynastic histories of Chhattisgarh have been published; but there is no comprehensive social history of the Chhattisgarhi speaking people including that of the tribes inhabiting this region. For this reason this is a contribution to the historical and social studies of Chhattisgarh.

This book is based upon a wide and quite intensive knowledge of the primary and secondary sources. Besides, the author has more or less kept himself abreast of the latest investigations. Many may think that progressive approach is not the appropriate tool to reduce historical facts to order and make them coherent, but only the prejudiced will hold that; the progressive analysis does advance our understanding of history. This is a scholarly throwing much light on the social history of Chhattisgarh.

Society, State and Law in Ancient India—by A.A. Vigasin and A.M. Samozvanstev. New Delhi, Sterling Publishers Private Limited, 1985. vi + 238pp. Biblio., Abbrev., Trans. Rs. 175.

Kautilya's Arthashastra is a Sanskrit treatise dealing with diplomacy and military strategy. It also describes life at the royal courts, systems of administration and finance, legal procedures, judicial investigation and trial.

The present book is devoted to a detailed analysis of the *Arthashastra* and mainly deals with its Chapter 3 which contains most important material on Indian law and society.

In Chapter 1, which includes a short review of *Arthashastra* studies, the authors concern themselves with the problems of the origin of the *Arthashastra* tradition, connections between the *Arthashastra* and *Dharmaśāstra* literatures as well as with specific features of the legal material in the *Arthashastra*.

In Chapter 2, the authors offer new interpretations of some difficult passages in this compendium on political science.

Some Aspects of the Earliest Social History of India: Pre-Buddhist Ages—by S.C. Sarkar. Enlarged Edn. Patna, Janaki Prakashan, 1985. xv + xi + v + 244pp. Biblio. Rs. 150.

Some Aspects of the Earliest Social History of India (Pre-Buddhist Ages) by the late Dr. Subimal Chandra Sarkar is the unique work showing an accurate picture of some aspects of the social history of India during the Pre-Buddhist period. Very meticulously it deals with building of house, household furniture, dress, costumes, marriage customs and married life, ethnical and racial distinctions of the people of ancient India. Dr. Sarkar

has discussed the vexed question of the *Vratyas* and remarks that they, were neither wandering sadhus nor saiva mendicants but certain tribes living outside the pale of Brahmanism. The book contains interesting chapters on sex-relations and the status of women in ancient India.

Dr. Sarkar unravels several vedic myths for presenting scientific and historical truth. Dr. Sarkar's book is the outcome of extensive research, not only in the Vedic and other brahmanic literature, but also in the Epics and Purāṇas. He has dealt with it in a fresh manner, independent of preconceived ideas and accepted views.

Textiles and Weavers in Medieval South India—by Vijaya Ramaswamy. Delhi, Oxford University Press, 1985. xvi + 250pp. Biblio., Gloss., Notes, Append. Abbrev. [ISBN: 19-561705-3]. Rs. 150.

The South-Indian textile industry has a history which goes back 2000 years, cotton cloth being woven in India before it was known in Europe. However, substantial data on textiles and weavers is only available from the medieval period, when South-Indian handlooms prospered, reaching their heyday with the Vijayanagar empire in the fifteenth and sixteenth centuries.

This work focuses on the vicissitudes of medieval weaving communities and the textile industry over 700 years, between the tenth and seventeenth centuries. The author's effort has been to write a comprehensive history which is as vitally concerned with the status and role of weavers in medieval society as with the economic and technological aspects of their world.

By providing a 'total' history of the world of medieval weaving in South India, this book is important for historians and of interest to the general reader of Indian history.

The Dāsarājna War—by U.C. Sharma. Aligarh Viveka Publications. 1985. 64pp., Abbrev., Biblio. Rs. 55.

The war of the ten kings, which must be regarded as an important chapter in the early political history of the Vedic age, is described in the R̥gveda in III. 53, VII. 18, VII. 35 and VII. 83 and is referred to almost in all Maṇḍalas. The circumstances which led to this historic event have been investigated with interesting details by the author.

The war was not one single homogeneous event but consisted of several military episodes from Paruśṇi to Yamunā. Quick movements of the troops and the device of changing the courses of rivers were the two main features of the military technique adopted by Śūdras. Through a careful analysis of the data in the R̥gveda the author comes to the conclusion that the battlefield had a wide range and that the war was fierce. This book also provides valuable data on the Bharatas, Śivas, Tṛtsus and Viśanins.

The Gopalarajavamsavali—by Dhanavajra Vajrācārya and Kamal P. Malla. Wiesbaden, Franz Sterner Verlag. 1985. xxv + 240pp. [ISBN: 3-515-04349-7] (Price not given).

The manifold testimonials of the cultural heritage of Nepal have always held a prominent place in the activities of the Nepal Research Centre. This wealth of sources is of course chiefly utilized by those familiar with the old languages and scripts. There is a good deal, though, which for its intrinsic merit and general appeal ought to be in the hands of a wider public.

The present volume was conceived with this aim in view. *The Gopalarajavamsavali* counts among the most interesting of the holdings of the National Archives, Kathmandu. The book should prove a useful contribution to research in the history of mediaeval Nepal.

The Historic City of Taxila—by Ahmad Hasan Dani. Tokyo, The Centre for East Asian Cultural Studies, 1986. xv + 190pp. Index, Illus., Pl. Price not given. [ISBN: 92-3-102361-6].

The author has tried to present a new picture of the rise and fall of the historic city of Taxila from prehistoric times to the last days of the city's glory. In this presentation he has interpreted the data through an anthropological-historical approach and has attempted to place Taxila in the wider perspective of Asian history. Taxila emerges as a typical South Asian city in the Indus valley on the transcaravan routes of east and west, originating with humble prehistoric beginnings, later in history participating fully in the Asian human drama, and itself contributing Gandhāra art and civilization to man's legacy. This is a picture that arises from explorations and excavations, but

goes beyond them to present, for the first time, a global view of the historic city as it developed in the mingling of men and women from east and west. Taxila exemplifies a panorama of humanity that has been full of life, activity, idealism, and the struggle for ultimate goals.

Vimāna in Ancient India—by Dileep Kumar Kanjilal. Calcutta, Sanskrit Pustak Bhandar, 1985. xvi + 123pp. + xxiv Figs. Append. Rs. 100.

Vimanas were known and were used in ancient India. The four Vedas, the Purāṇas, the Rāmāyaṇa and the Mahābhārata, the Jātakas and the Avadānas, the works of Kalidāsa, Aśvaghoṣa, Bhāsa, and the inscriptions of Aśoka contain references to Vimanas which number about 40. The Viṣṇu-purāṇa, the Vṛhatsaṁhitā and the Suryasiddhānta furnish meteorological data essential for aerial navigation. The archaeological find of a flying machine in Egypt has proved the genuineness of the Indian tradition. The lexicons of Amara, Śāśvata, Viśva, Halayudha etc. and the technical work Samaraṅgaṇasūtradhāra mention facts which suggest the designing of the temples after the models of the Vimanas.

वीर विनोद (संक्षिप्त) —श्यामलदास; मथुरालाल शर्मा एवं बेनी गुप्ता। जोधपुर, राजस्थानी ग्रंथ-गार, १९८५। २३२ पृ०। रु० ६५।

महामहोपाध्याय 'केसरे-हिन्द' श्यामलदास द्वारा लिखित 'वीर विनोद' राजस्थान के इतिहास से सम्बन्धित अमर कृति है। इतिहासवेत्ता 'वीर विनोद' को किसी राजस्थानी इतिहासकार द्वारा आधुनिक ऐतिहासिक दृष्टिकोण से लिखा गया प्रथम इतिहास-ग्रन्थ स्वीकार करते हैं। श्यामलदास ने शिलालेखों सहित सभी उपलब्ध साधनों का बुद्धिमत्तापूर्ण विवेचन-विश्लेषण करने के पश्चात् ही उनका यथास्थान उपयोग किया है। 'तवारीख में तारीफ नहीं चाहिए' का आदर्श सामने रख कर कटुसत्य लिखने के कारण महाराणा फतहसिंह ने 'वीर विनोद' की सारी प्रतियाँ राजकीय मण्डार में सील करवा दी थी। कालान्तर में यद्यपि ग्रन्थ को रिलीज कर दिया गया किन्तु आज यह ग्रन्थ

अप्राप्य है। वीर विनोद का बृहद् आकार (२२५६ पृष्ठ) भी पाठकों के लिए अनेक कठिनाइयाँ उत्पन्न करता था। इतिहास के शोधकर्त्ताओं के लिए राम-बाण औषधि समझे जाने वाले इस ग्रन्थ का डॉ० मथुरालालजी शर्मा की प्रेरणा से विद्वतापूर्ण संक्षिप्तीकरण कर लेखिका ने राजस्थान के इतिहास प्रेमियों व शोधकर्त्ताओं पर बड़ा भारी उपकार किया है।

World History—by B.V. Rao. New Delhi, Sterling Publishers Pvt. Ltd., 1985 (Reprinted). xvi + 446pp. Biblio. Rs. 100.

Unlike other books, the present volume contains the interpretations by modern historians of events and topics of historical value. Each topic is presented in its true perspective and care has been taken to adjudge the relative importance of each. Such presentation of the matter enhances the utility of the book.

The book is divided into three parts: The Ancient, Medieval and Modern history. The Ancient world covers the prehistoric times, the study of ancient civilizations, the classical civilizations of Greece and Rome and the major religions of the world. The middle ages in Europe and Asia and the Byzantine Empire and its contributions are covered in the Medieval period. The Modern World is synonymous with the Renaissance period in Europe, the rise of nationalism in America and Europe, the Industrial Revolution, modern imperialism in Asia, Africa and Latin America, the World War I and II, the Russian Revolution, the UNO and the impact of science and technology on the modern world.

HOMOEOPATHY

Encyclopaedia of Homoeopathy: A Comprehensive reference book and Survey of the Subject from its beginnings to the present day—Comp. by Trevor Smith. 1983. 110pp. [ISBN: 946670-01-3].

The book gives a comprehensive alphabetical reference survey of the major areas of homoeopathic

interest and development arranged in four major sections:—(a) the essential key-notes of the remedies and their indications to prescribe; (b) the common major illnesses with their recommended homoeopathic treatments; (c) the philosophy and approach of the homoeopathic physician to the patient and his illness; and (d) the history and background of the subject with a note on the major historical and contemporary significant personalities since its origin.

An indispensable handbook for the practitioners as well as the students.

Fifty reasons for being a Homoeopath—by James Compton Burnett. Worthing, Sussex, 1985. 234pp. [ISBN 0-946670-03-x] £ 12.50.

This is the book which was written in answer to charge of an orthodox practitioner who dubbed homoeopathy as a quackery.

Dr. Burnett's arguments in defence of homoeopathy are based on clinical examples. Written nearly 100 years ago, the book has attained the watermark of classicity in the ever expanding homoeopathic literature. Its appeal for students and practitioners remains unsurpassed to this day.

Lectures on Homoeopathic Philosophy—by James Tyler Kent. Worthing, 1985, 276pp. [ISBN: 0-946670-05-6] £ 12.50.

Here are Dr. James Tyler Kent's Unique commentaries on the major parts of Hahnemann's *Organon*. Written nearly hundred years ago, their freshness is not yet exhausted. The approach is still stimulating. The book is essential reading for every student of Homoeopathy and practitioner of homoeopathic method.

Principles, Art and Practise of Homoeopathy—by Trevor Smith. Worthing, 1985. 359pp. [ISBN: 0-946670-07-2]. £ 15.00.

In this book a practising doctor explains the principles of homoeopathic practice and prescribing. Chapters are devoted to discussion on dosage, potency, frequency of the remedy, first and second prescription, homoeopathic history—taking and consultation. Constitutional prescribing and the role of homoeopathy in cancer are also discussed.

Guidelines to finding one's own constitutional remedy are provided in the last section.

ICONOGRAPHY

Amitābha and His Family—by Santipriya Mukhopadhyaya. Delhi, Agam Kala Prakashan, 1985. xxi + 191pp + 36pp. Biblio. Epil. Abbrev. Rs. 250.

This book marks a new orientation in the study of history of Buddhism and its iconography.

Some of the outstanding results obtained in the study are focusing light on several problems of Buddhism, e.g., (a) family-system in the Buddhist pantheon and specifications of the Amitabha family in Ch. I; (b) Triple-Body of the Buddha and its correlation with *dhyāni* Buddha and *manuṣi* Buddha in Ch. II; (c) Mythology on Amitabha, theological development of Amitabha and Avalokiteśvara in Ch. III, and aesthetic appreciation of the actual specimens in perspective of the conceptual background, a survey on images of Avalokiteśvara not tallying with the *sāstric* descriptions in Ch. IV.

The emphasis has been laid on the study of the socio-historical perspective of the images. The critical apparatus used consists of original source-materials, both published and unpublished.

Copious textual citations and visual documentation in the form of Thirty-eight illustrations of images lend authenticity to the volume which doubtless is a significant scholarly contribution to the iconological study of Indian art.

Cult of Weapons: The Econography of the Āyudhapuruṣas—by V.R. Mani. Delhi, Agam Kala Prakashan, 1985. 61pp. + 37 Pl. Biblio., Append. Rs. 95.

In the studies on Indian art and iconography the personification of weapons and other cognizances held by deities has remained an inadequately explored field. The brief monograph attempts to trace the beginnings of the motif of Āyudhapuruṣas, their regional and chronological ramifications and evolution of cults in honour of some of them. This has been done in the light of specimens chosen from most of the Indian schools of art, particularly from those regions where the incidence

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of the Āyudhapuruṣas is frequently met with. Literary and epigraphical references have been made to discuss the iconographic data available in texts. This, in short, is a brief analysis of one of the less known areas in Hindu iconography.

Illustrated Dictionary of Hindu Iconography—Ed. by Margaret Stutley. London, Routledge and Kegan Paul, 1985. xxxii + 175pp. Biblio, Abbrev. [ISBN: 0-7100-9294-6]. £ 25.00.

Margaret Stutley covers all aspects of Hindu iconography, and explains that its roots lie far back in the style of prehistoric art which has remained part of a living tradition for 7,000 years and which resembles the folk murals of many Indian houses today.

The dictionary demonstrates the rich profusion of cults, divinities, symbols, sects, and philosophical views encompassed by the Hindu religious tradition. It shows how Hinduism is a synthesis of three originally separate, religious traditions: the Dravidian (from before the third millennium), the Aryan, and the aboriginal. It makes clear that every part of an icon has some symbolic significance: the material used, the height and shape of the plinths, the type of sculptural relief, the size and position of the figure or figures, the garments, head dress, ornaments, colours, emblems, attributes and weapons, as well as any accompanying minor deities, associated animals, birds or plants.

Indian Buddhist Iconography: Based on the Sadhanamala and other Cognate Tantric Texts of Rituals—by Benoytosh Bhattacharya. New Delhi, Cosmo Publications, 1985. (Reprinted). xxix + 220pp. + 100Pl., Biblio. Rs. 325.

Of the Buddhist Iconography, the most important and illuminating theme was its Indian section, which was the fountain head from which Tibet, China and other countries drew their inspiration, and each one amplified according to its own genius. This volume represents a comprehensive work on the Buddhist Iconography of India.

The highly Sanskrit based text, prepared from the recensions of the *Sadhanamala*, is complemented by a wealth of beautiful illustrative material, consisting of over 235 illustrations representing images drawn from various Museums, Nepalese monasteries or the designs prepared by Nepalese

Chitrakarars of Buddhist origin from the ancient albums of their fore-fathers; thus making the book most authentic and genuine record of the origin, development and the present shape of the Indian Buddhist Iconography.

Mayamata: An Indian Treatise on Architecture and Iconography—Tr. by Bruno Dagens. New Delhi, 1985. xli + 389pp. Append., Fig. Rs. 150.

This is the first English translation of the Sanskrit treatise of South India on architecture and iconography. Architecture and iconography have been often dealt with in various works but there are few specialized works of importance. In the very extensive and widely disseminated range of works, the *Mayamata* occupies a fairly well-defined place. It is a general treatise a *vastuśāstra*, written in Sanskrit but originating from Dravidian India. It is part of Śaivite āgamic literature without the connection being underlined by any pronounced sectarianism and its drafting must have been done during the Cola period, at the time when the architecture it describes had reached the peak of its maturity. Various principles and theories have been supplemented with drawings, here they are meant to be no more than tentative sketches.

Well preserved in its original form, the book is as such, worthy to be used as reference work.

The Illustrated Dictionary of Hindu Iconography—Comp. by Margaret Stutley. 1985. xxxii + 175pp. Biblio., Gloss., Abbrev. [ISBN: 0-7100-9294-6]. £ 25.00.

This dictionary covers all aspects of Hindu iconography. The richness and varieties of Hindu cults, sects, symbols and philosophical views are discussed. Light is thrown on Hindu striving for a higher synthesis of life. The symbolic significance of each part of an icon is made clear.

INSCRIPTIONS

Indus Valley to Mekong Delta: Explorations in Epigraphy—Ed. by Noboru Karashima. Madras, New Era Publications, 1985. ix + 335pp. Rs. 180.

The twenty papers published in this book were presented at the International Congress of Human

Sciences in Asia and North Africa, held in Tokyo, Japan, in 1983. Nine deal with south Asia, five with south-east Asia and the rest with the Indus script. The editor, Prof. Karashima, is a well-known scholar in south Indian history and epigraphy.

The book provides information concerning, and interpretation of many new epigraphical discoveries. As the editor says, the seminar gave scholars an opportunity to discuss these discoveries and to study the trends.

Inscriptions in the Central Provinces and Berar— by Hira Lal. 2nd Edn. Patna, Eastern Book House, 1985 (Reprinted). xii + xi + 230 + lvii pp. Pl. Maps. Rs. 225.

This is a notably useful and well arranged book by a competent epigraphist. Rai Bahadur Hira Lal has given us abstracts of the contents of all the inscriptions, so far as it is possible together with references to the publications in which they have been published or noticed and a preliminary survey of the history of the country as revealed by its epigraphic records.

Inscriptions of the Maukharis, Later Guptas, Puṣpabhūti and Yaśovarman of Kanauj— by Kiran Kumar Thaplyal. New Delhi, Indian Council of Historical Research, 1985. xvi + 212pp. + xxi Pl., Biblio. Abbrev. Translit. Rs. 250.

This Volume, *Inscriptions of the Maukharis, Later Guptas, Puṣpabhūti and Yaśovarman of Kanauj*, has two sections. Section I deals with the general features of the epigraphs, their material, languages, script contents etc. and attempts to reconstruct the political history, polity and administration as also the socio-economic conditions and religious beliefs and practices of the people. Copious references to the views of scholars on different points have been given in the footnotes, while some important and controversial issues have been discussed in the appendix. Section II has the text of the epigraphs in Devanagari script. Prefaced by brief notices as to provenance, language, metre, script, date, and references to earlier notices, and followed by an abstract in each case at the end are given select bibliography, a fairly exhaustive index and plates.

Muslim Inscriptions in the Punjab, Haryana and Himachal Pradesh— by Subhash Parihar. New Delhi, Inter-India, Publications, 1985. xvi + 79pp + 40 Pl. Biblio. Abbrev., Chronological Tables. Rs. 350.

During Muslim ascendancy from 1206 to 1858, a large variety of structures such as Mosques, tombs, *sarais*, *baolis*, tanks, palaces and mansions were constructed in Punjab, Haryana and Himachal Pradesh. These monuments bear inscriptions in Arabic and Persian which provide rich epigraphic evidence on events, and personage otherwise unknown.

Subhas Parihar, the author who has been enthusiastically busy exploring the unexplored historical monuments has not only presented in this book, these inscriptions in a systematic form but also included a number of inscriptions which have not been deciphered or translated earlier.

Study of Telugu Place-Names based on Inscriptions from the Earliest to the 13th Century— by S.S. Ramachandra Murthy. Delhi, Agam Kala Prakashan, 1985. x + 384pp. Biblio., Abbrev., Translit. Rs. 350.

The subject of Indian place-names studies is becoming popular in academic circles though not many works are available in print. The present work of Dr. S. S. Ramachandra Murthy, based entirely on epigraphical data, is a scientific and historical study of Andhra place-names which is bound to serve as a trend-setter. This comprehensive work studies the evolution of place-names, gives details about the early territorial divisions of the Andhra country and contains a cultural and linguistic study of place-names as well as through analysis of place-name suffixes. The concluding chapter effectively summarises the important results achieved through the meticulous study contained in the earlier chapters.

Study of Muslim Inscriptions with special reference to the Inscriptions published in the Epigraphia Indo-Moslemica 1907-1938 together with Summaries of Inscriptions chronologically arranged— by V.S. Bendrey. Delhi, Anmol Publishers, 1985 (Reprinted). 197pp. + Tables. Rs. 130.

The publication of *Epigraphia Indica*—one of the

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oldest periodical dealing with material for ancient Indian history in general—was started by the Government of India. However, with the widening field of its activities consequent upon a large number of inscriptions becoming available, the Persian and Arabic section were separated and brought out in the *Epigraphica Indo-Moslemica*. During the period from 1907 to 1938 six hundred inscriptions pertaining to nine centuries starting from 1090 A.D., were published in the above journal. A long felt need for a reliable, comprehensive and well-equipped guide, prepared on scientific lines and leading through the labyrinthine shafts to the veritable mine of Epigraphical material treasured in the journal has been fulfilled for the first time by the author through his study.

Found in mosques, idgahs, mehrabs, shrines, dargahs and tombs; on forts, walls, bastions, gateways and guns; wells, tanks, madarsas, minars, palaces, gardens, and bridges, these inscriptions contain direct evidence in regard to the structure on which the table is fixed, the holder or officer who directed the construction, the reigning King and the time about or by which the structure was completed. Thus these inscriptions help immensely in reconstructing a reliable and authentic history of the country.

Topographical List of the Inscriptions of the Madras Residency (collected till 1915) with Notes and References—by V. Rangacharya. 3 Vols. New Delhi, Asian Educational Services, 1985 (Reprinted). Vol. I: vi+710pp.; Vol. II: v+711-1442pp.; Vol. III: 1443-2070pp. Gloss. Rs. 595 for 3 Vols.

It is not the attempt at the complete utilization of all epigraphical materials however that is likely to be the characteristic of the present work. Its merit, if any, lies more in the method adopted. Not only have the summaries of the inscriptions been given, but their importance and significance, political, social, financial, etc., have been pointed out and their interconnections shown by numerous cross-references, the notation of which has cost a labour the amount of which can hardly be imagined or appreciated by laymen. An attempt has been made to append bibliographical notes on literary and religious persons or events occurring in inscriptions based on Taylor's "Rais Catalogue", the publications of Professors Seshagiri Sastriyar and

Ranga Acharya, the Vaiṣṇava "Guruparamparas", the Tamil "Abhidhanachintamani", "Abhidhanakosam", "Pavalara-Charitradipaka", the Telugu Biographies of Poets by Viresalingam Pantulu and Guruzada Sriramamurti, etc.

JAINISM

Bhagavati Sutra:—by Sudharma Svami, Prakrit Text with English Translation and Notes based on the Commentary of Abhayadeva Suri; Tr. by K.C. Lalvani 4 Vols. Calcutta, 1973, 1974, 1980, 1985. Vol. I: Satakas 1-2: xv+334pp. Gloss. Vol. II: Satakas 3-6: xv+403pp. Gloss. Vol. III: Satakas 7-8: xi+312pp. Vol. IV: Satakas 9-11: viii+250pp. Rs. 200 for the set.

The Bhagavati Sūtra, also called Vinayapannatti, is a massive work, an encyclopaedia of diverse themes, scientific as well as theological, known to the human mind, much bigger in size than many of the Jaina Āgamas taken together. The Sūtra in its present form has come from Vira Samvat 980 (Approximately A.D. 553) according to Skandila and from Vira Samvat 893 (A.D. 466) according to the followers of Nāgārjuna. Abhayadeva Suri wrote a vritti on the Bhagavati in A.D. 1071. In his Jina-ratnakośa H.D. Velankar mentions ten more commentaries on this Sūtra.

According to B. C. Law, the *Bhagavati Sūtra* is a "Jaina Canonical mosaic of various texts". Winternitz has described it "a motley mixture of ancient doctrines and traditions with numerous later additions". W. Schubring has compartmentalised the whole Sūtra into several groups of 'uniform content'. Whatever the view taken by individual scholars, there is no doubt that the *Bhagavati Sūtra* is the most outstanding contribution of the Jainas to the intellectual world for all times.

हिन्दी जैन काव्य प्रवृत्तियाँ—ले० पुष्पलता जैन।
द्वितीय संस्करण। नागपुर, सम्मति विद्यापीठ,
१९८५। v+९२ पृ० (जैन ग्रन्थमाला-४—सं०
भागचन्द्र जैन भास्कर)। २०१००।

हिन्दी जैन साहित्य ने प्राकृत-अपभ्रंश साहित्य की विरासत को संजोकर उसको हर विधा को पल्लवित

किया है। आदि-मध्यकाल की शताधिक विधाओं के पुरस्कर्ता प्रायः जैन कवि रहे हैं। प्रस्तुत पुस्तक में इन काव्य विधाओं को मोटे तौर पर पांच भागों में विभाजित किया गया है— (i) प्रबंध काव्य, (ii) रूपक-काव्य, (iii) अध्यात्म और भक्तिमूलक काव्य, (iv) गीतिकाव्य और (v) प्रकीर्णक काव्य। प्रबंध काव्य के अंतर्गत पौराणिक काव्य, चरित-काव्य, कथाकाव्य और रासा साहित्य का संक्षेप में विवेचन किया गया है। रूपक काव्य का उद्देश्य वीतरागता की सहज प्रवृत्ति का लोकमंगलिक चित्रण करता रहा है। अध्यात्म और भक्तिमूलक काव्यों के अंतर्गत सावन, पूजा, जयमाला, चून्डी काव्य, बारहमासा आदि साहित्य पर प्रकाश डाला गया है। गीति काव्य में लावनी, भजन, गीत, पद आदि का साहित्य आता है। इसमें अध्यात्म नीति, उपदेश, दर्शन, वैराग्य, भक्ति आदि का सुन्दर चित्रण मिलता है। प्रकीर्णक काव्य में लाक्षणिक साहित्य कोश, गजल, आत्मकथा आदि विधाएं अन्तर्भूत की गई हैं। पुस्तक के अंतिम भाग में कोश-लेखन-प्रवृत्ति पर पर्याप्त सामग्री दी गई है। इस लघुकाय पुस्तक में लेखिका परिमार्जित साहित्यिक भाषा में जैन काव्य की प्रमुख प्रवृत्तियों का संक्षिप्त परिचय दे सकी है।

Illuminator of Jaina Tenets (Jaina-Siddhanta-Dipikā)—by Ācārya Tulsi; Tr. by Satkari Mookerjee; Ed. by Nathmal Tatia and Mahendra Kumar. Ladnun, Jain Vishva Bharati, 1985. xxiv + 212pp. Abbrev. Rs. 150.

The Illuminator of Jaina Tenets is the English version of *Jaina-Siddhānta dipikā* composed in Sanskrit by Ācārya Sri Tulsi in sūtra-style with an auto-commentary.

The earliest work on this subject was composed by Vacaka Umāsvatī in Sanskrit with an auto-bhāṣya. The present work gives the fundamentals of Jainism in a nutshell. The treatment of topics is lucid and critical throughout and summarizes the development of the concepts through the ages.

The editors have attempted at throwing a new light on the ancient Jaina doctrines like Paryapti, types of birth, vertebrates, invertebrates, etc., and some aspects of the Jaina doctrine of *karman*. A modern student of Jainism will be able to get a correct idea of the basic Principles of Jainism in Modern Perspectives.

The Introduction gives a new treatment to the topics like substance and attribute, space and time, materialistic concept of *karman* in relation to the modern science of genetics and the two deadly sins of the civilized man, viz. *arambha* (the aggressive urge) and *parigraha* (the possessive instinct) as explained in the ancient Jaina scriptures.

The Jain Cosmology. English Rendering by R. Norman—by Collette Caillat, and Ravikumar. New Delhi, Ravi Kumar Gallery, 1981. 199pp. + 108Pl. Biblio. Rs. 450.

The cosmos has been for the Jains, from the very earliest times, a gigantic theatre where souls play out their roles. They travel across the wild ocean of *samsāra*, struggling from one rebirth to another, until the time comes when they are liberated and finally win the spiritual perfection of the *Siddhas*.

The Jains make no distinction between this vision of the transcendental world and the experience of life. Whatever is fated for the souls occurs in a world which has been made known to us by astronomical, geographical and other observations, and which thinkers of every Indian community from the very earliest times have tried to interpret. It consists of countless rings of seas and continents, one inside the other, upon which millions of stars shed their light. In the middle is the circular island of Jambudvīpa, and in the very centre of that island is Mt. Meru, with its two suns and two moons. To the south of the island is the land of Bharata—India—bounded by the Himalaya mountains, crossed by great rivers, and adorned by princely capitals where live civilized men who can profit from the teachings of the Jinās.

Jain cosmology has inspired many descriptions of this kind. There is also a tradition of manuscript illustration more than 1,000 years old, which despite its age, remains amazingly fresh.

जैन साहित्य में कृष्ण—ले० डा० महावीर कोटिया ।
नई दिल्ली, भारतीय ज्ञानपीठ, १९८४। २०। १२।

कृष्ण चरित सम्बन्धी जैन साहित्य की एक सुदीर्घ परम्परा है। इस परम्परागत साहित्य में द्वारका-धीश श्रीकृष्ण के जिस वीर श्रेष्ठ शलाकापुरुष वासुदेव के व्यक्तित्व का वर्णन हुआ है वह उनके ऐतिहासिक स्वरूप के सन्धान की दृष्टि से न केवल विचारणीय है अपितु महत्वपूर्ण भी है। डॉ० कोटिया ने प्राकृत, संस्कृत, अपभ्रंश, हिन्दी आदि भाषाओं में उपलब्ध इस परम्परागत साहित्य का एक सर्वेक्षण प्रस्तुत करते हुए, कृष्ण चरित के सन्धान का जो प्रयत्न किया है वह कृष्ण चरित के जिज्ञासु पाठकों को कृष्ण चरित में अवगाहन करने की लीक से हटकर एक नई दृष्टि प्रदान करता है। अपनी मौलिक विषयवस्तु, नवीन तथ्यों की उद्भावना तथा अज्ञात सामग्री के विवेचनापूर्ण प्रस्तुतीकरण ने जहाँ इस पुस्तक को एक संग्रहणीय सन्दर्भ-ग्रंथ का स्वरूप प्रदान किया है, वहीं इसे रोचक व उपादेय भी बना दिया है।

कृष्णपरक जैन साहित्य के शोधार्थियों के लिए सर्वाधिक उपयोगी कृति।

कर्मन की गति न्यारी—मुनि रत्नसेन विजय ।
फालना, शारदा प्रकाशन, १९८५। १२+११५
पृ०। २०। ८।

‘कर्मन की गति न्यारी’ पुस्तक महासती मलय-सुन्दरी के उदात्त जीवन की अनुपम कथा है जो वाङ्मय में अत्यन्त लोकप्रिय है। आधुनिक युग में मौलिक सम्पदा की विपुलता में मानव जीवन भयाक्रान्त हो गया है। उसे शान्ति की मनमोहिनी मुरली का स्वर सुनने की आवश्यकता है जो उसके श्रवणपुटों में आनन्दामृत धोल सके। इस दृष्टि से इस पुस्तक की उपादेयता असंदिग्ध है।

प्रस्तुत पुस्तक जैन कथा साहित्य सागर में से प्राप्त चमकता हुआ रत्न है। उस रत्न को ग्रहण कर और उसे अधिक चमकदार बनाकर मुनिराज श्री

रत्नसेन विजयजी ने इस पुस्तक पात्र में यशस्वी रूप से उसे प्रतिष्ठित किया है। जैन वाङ्मय आदर्श एवं उदात्त चरित्रों की मंगल कथाओं से समृद्ध है। आजकल लोगों की रूचि कहानी एवं उपन्यास की ओर विशेष है। इस दृष्टि को ध्यान में रखकर लेखक ने इस आदर्श चरित्र द्वारा अपनी कथा का सुन्दर परिधान बना है; इससे पाठकों का सत्साहित्य के प्रति अनुराग विकसित होगा तथा जीवन निर्माण की सत्प्रेरणा मिलेगी। मुनिश्री की लेखन शैली अत्यन्त ही सरल व सुगम है।

Life of Mahavira—by Manak Chand Jaini.
Gurgaon, Academic Press, 1985 (Reprinted).
xix + 91pp. Append. Rs. 45.

Reconstruction of the past is a very difficult thing and especially of the deeds and thoughts of an individual, the facts of whose life are enclosed by a very dense veil of traditions and distortions due to zealous admiration and uncritical devotion of millions of men and women for so many as twenty-five centuries. But this very devotion, however uncritical, by its passionateness lends an unfading charm and importance to the object of the present sketch. It proves to demonstration that the tradition has not gathered round a false unreality, but that it encloses a very solid core of truth and light. If there is one thing more than another that distinguished the present age, that is its spirit of freedom in thought, belief and action. Its first result is the bringing of every object, howsoever old and sacred, under the full, unsparing light of criticism and free investigation.

नाथू से महाप्रज्ञः एक मनीषी की जीवन यात्रा—
चन्दनराज मेहता। जोधपुर, श्रीमती बिलम
कवर मेहता, १९८५। पृ० १८४। २० ३०।

इस पुस्तक में जैन श्वेताम्बर तेरापंथी परम्परा के युवाचार्य महाप्रज्ञ (मुनिनथमल) के यशस्वी व्यक्तित्व और कृतित्व को सरल सुबोध रूप में जन-मुलम कराने के उद्देश्य से अत्यधिक रोचक शैली में प्रस्तुत किया गया है। लेखक ने मुनिवर के बाल्यकाल से आज तक उनकी जीवन-यात्रा के साथ

उनकी विचार-यात्रा का पाठकों को सहभागी बनाने का प्रयास किया है। इसके अलावा, स्थान-स्थान पर उनकी पुस्तकों से उद्धरण दिए गए हैं, जिससे कृति की प्रामाणिकता और भी बढ़ गई है। यह पुस्तक अणुव्रत अनुशास्ता आचार्य तुलसी के परम-योग्य शिष्य, प्रेक्षाध्यान के पुरस्कर्ता युवाचार्य महाप्रज्ञ के जीवन एवं दर्शन को जैन धर्म एवं दर्शन को शुभ तथा उज्ज्वल रूप में प्रस्तुत करने में दर्पणतुल्य है। लेखक ने विश्लेषण की बड़ी ही वैज्ञानिक पद्धति अपनाई है और प्रांजल भाषा में अपनी बातें सुचारू रूप में प्रस्तुत की हैं।

पञ्चाध्यायी—ले० कविवर पं० राजमल्ल। वाराणसी, श्री गणेश प्रसाद वर्ण, जैन ग्रन्थमाला, १९८६।
पृ० १९+६५+४१२। रु० ६०।

कविवर राजमल्लकृत 'पञ्चाध्यायी' जैन दर्शन का एक महत्वपूर्ण ग्रन्थ है। इसकी महत्ता इसी से सिद्ध होती है कि जैन समाज द्वारा संचालित परीक्षालयों के पाठ्यक्रमों में इसे स्थान दिया गया है। ३५ वर्ष पूर्व सन् १९५० में इसका प्रथम संस्करण प्रकाशित हुआ था। प्रस्तुत संस्करण उसी का संशोधित रूप है। जैनदर्शन के विद्वान सिद्धान्ताचार्य पं० फूलचन्द्र शास्त्री ने आधुनिक शैली में इसका संपादन एवं संशोधन किया है। ग्रन्थ के आरम्भ में इन्होंने एक मौलिक एवं शोधपरक प्रस्तावना लिखी है, जिसमें पञ्चाध्यायी के सन्दर्भ में आन्तरिक एवं बाह्य स्रोतों से उपलब्ध सामग्री के आधार पर कुछ अनुत्तरित प्रश्नों पर पहली बार विचार किया है। साथ ही ग्रन्थकर्ता एवं ग्रन्थगत विषय वस्तु का भी तथ्यपरक विवेचन किया है। इस ग्रन्थ के टीकाकार व्याख्यान वाचस्पति (स्व०) पं० देवकीनन्दन जी सिद्धान्त शास्त्री हैं। यह पञ्चाध्यायी का तीसरा अनुवाद है।

प्रस्तुत ग्रन्थ के निर्माण हेतु सर्वोपकारिणी बुद्धि रही है। लोक में आत्मा की निर्मलता और सर्वोपकारिणी बुद्धि, ये दो वृत्तियाँ ऐसी हैं जो

स्वान्तः सुखाय और सर्वहिताय मानी गई हैं। प्रसंग से उन्होंने विविध दर्शनों के मन्तव्यों की भी छाननी की है और अन्त में यह बतलाया है कि जैन दृष्टिकोण क्योंकर उचित है। कवि ने अन्य दर्शनकारों के द्वारा माने गए प्रमाणों की चर्चा करते हुए बड़ी खूबी से ज्ञान की प्रमाणता को न केवल स्वीकार कराया है साथ ही यह भी सिद्ध किया है कि अन्य मतवादियों द्वारा माने गए इन्द्रिय आदि प्रमाण के लक्षण क्यों नहीं हो सकते। पूरे ग्रन्थ में आर्या और अनुष्टुप दो प्रकार के छन्दों का प्रयोग किया गया है। ऐसा विश्वास है कि पञ्चाध्यायी के प्रस्तुत द्वितीय संस्करण में किया गया विषय का विवेचन विद्वत्समाज के द्वारा आदरणीय होगा।

Perspectives in Jain Philosophy and Culture—by Satish Kumar Jain. New Delhi, Ahimsa International, 1985. 148 + 76pp. Pl. Rs. 100.

Perspectives in Jaina Philosophy and Culture has been brought out on the occasion of the Third International Jaina Conference held at New Delhi on February 8, 9 and 10, 1985.

As many as 2800 world scholars, delegates and participants had attended the Third International Jaina Conference at New Delhi. It was a very big, splendid and historic event of the Jains of the world. A wide range of subjects including world peace, disarmament, non-violence, vegetarianism, ethical way of life, Jain philosophy, culture, and literature were discussed at this Conference. The Conference was an ensemble of highly distinguished world scholars, many of whom are the prolific writers and reputed scholars of their subjects.

Perspectives in Jaina Philosophy and Culture containing 52 scholarly articles written by eminent scholars of India and other countries introduces the readers with the various aspects of Jaina thought, culture, literature, history, archaeology etc. Some of the authors have done ample justice in going into the depth of this subject in these articles.

This book also contains photographs of a few most famous Jaina temples and icons of India.

सम्मतिक-प्रकरणम्—दिवाकर सिद्धसेन, अभयदेव-
सूरिनिर्मित तत्त्वबोधविधायिनी व्याख्या सहित ।
दो खंड । क्योटो, रिनसेन बुक कम्पनी, १९८४
(पुनर्मुद्रित) । प्रथम खंड १९+४५६ पृ० ।
द्वितीय खंड: १७+४५७-७६१+१०२ पृ० ।
[ISBN: 4-653-01083-8]. (Rinsen Buddhist Text
Series VI). । गुजरातरत पुरातत्त्व मन्दिर ग्रन्थावली
१० व १९। Y १६०० (for 2 Vols.)

यह ग्रन्थ जैन दर्शन और न्यायमीमांसा का एक प्रमुख ग्रन्थ है । स्वरूप की दृष्टि से यह दो अंशों में विभाजित है । मूल अंश जिसे 'सम्मति' कहा जाता है, प्राकृत भाषा में आर्या-छन्दोबद्ध है और तत्त्व-बोधविधायिनी नामक इसकी टीका संस्कृत गद्य में है । मूल रचना तीन काण्डों में विभक्त है जिनमें कुल मिलाकर १६७ गाथाएँ (आर्या) हैं । पहला काण्ड तीन विभागों में विभाजित है और यह पुस्तक के प्रथम खण्ड (पृ० १-४५६) में दिया गया है । संस्कृत टीका अत्यन्त विस्तृत और विद्वत्पूर्ण है जिसका एक प्रमाण यह है कि टीकाकार द्वारा किया गया पहली गाथा का विवेचन प्रथम खण्ड के पहले १६६ पृष्ठों में पूरा होता है । पुस्तक के दूसरे खण्ड (पृ० ४५७-७६१) में दूसरे और तीसरे काण्ड की ४३ और ७० गाथाओं के मूल और टीकाओं के साथ १०२ पृष्ठों में परिसमाप्य विस्तृत परिशिष्ट अंश दिया गया है । इस ग्रन्थ में सम्पूर्ण दार्शनिक विषयों की चर्चा अनेकान्त-दृष्टि से की गई है और अनेकान्त-सिद्धान्त के स्वरूप, उसकी व्याप्ति और उपयोगिता का सम्यक् प्रतिपादन किया गया है जो आगमाश्रित और तर्कसंगत है उसमें जनागम के प्रसिद्ध नये, सप्तमंगी, ज्ञान, दर्शन, द्रव्य, पर्याय आदि पदार्थों को तार्किक दृष्टि से पृथक् करते हुए अनेकान्त का स्वरूप स्पष्ट किया गया है । विषय का प्रतिपादन करते हुए टीकाकार ने अपने समय (दसवीं शताब्दी) तक के ज्ञात और प्रचलित समग्र भारतीय दर्शनों में जो भी मत-मतान्तर थे, उन सबका पूर्वपक्ष के रूप में खण्डन किया है और तदुपरान्त

उत्तरपक्ष के रूप में अनेकान्तवाद की स्थापना की है । इस प्रकार यह ग्रन्थ दसवीं शताब्दी तक के सभी मत-मतान्तरों और वादों एवं सिद्धान्तों की जानकारी प्रस्तुत करता है । मध्य कालीन दर्शन साहित्य में सम्मति, मूल एवं उसकी टीका दोनों, का महत्व-पूर्ण स्थान है । पुस्तक के दूसरे खण्ड में जो विस्तृत परिशिष्ट दिए गए हैं, उनसे इस ग्रन्थ की उपादेयता और भी बढ़ गई है ।

सिद्धान्ताचार्य पं० फूलचन्द्र शास्त्री अभिनन्दन ग्रन्थ
—सं० ज्योति प्रसाद जैन इत्यादि । वाराणसी,
सिद्धान्ताचार्य पं० फूलचन्द्र शास्त्री अभिनन्दन-
ग्रन्थ प्रकाशन समिति, १९८५ । १४+६७९ पृ०
र० १०१ ।

इस विशालकाय ग्रंथ में दिगम्बर जैन सम्प्रदाय के बहुश्रुत विद्वान् पं० फूलचन्द्रजी के जीवन और कार्यों पर प्रकाश डाला गया है । यह ग्रंथ पांच खंडों में विभाजित है । प्रथम खंड में इस देश के विभिन्न क्षेत्रों में कार्यरत समाज सेवियों, सहपाठियों, मित्रों, हितैषियों, धर्मप्रेमियों, शिष्यों तथा भक्तों की स्नेह-श्रद्धासिक्त साधु-शुभ-भावना, शुभकामना, श्रद्धा-भावना एवं संस्मरणों का संकलन किया गया है । द्वितीय खंड में जीवन-परिचय, भेंट-वार्ता तथा रेखाचित्र आंकलित हैं । तृतीय खंड में पंडित जी के व्यक्तित्व के विषय में विभिन्न विद्वानों के संस्मरणात्मक लेख समाविष्ट हैं । चतुर्थ खंड में पंडित जी द्वारा धर्म और दर्शन से संबंधित महत्वपूर्ण विषयों पर लिखे गए पच्चीस लेख संकलित हैं । सभी लेख गंभीर तथा मर्मपूर्ण हैं । भाषा सरल तथा बोधगम्य है । पंचम खंड में पंडितजी की मौलिक सम्पादित तथा अनूदित कृतियों पर विभिन्न विद्वानों के समीक्षात्मक लेख हैं ।

यह ग्रंथ तथ्यपरक तथा गुणात्मक है । इसकी वस्तु प्रशंसात्मक न होकर समीक्षात्मक है । ग्रंथ का सम्पादन और मुद्रण दोनों ही बहुत सुन्दर बन पड़े हैं । भाषा सुबोध और धाराप्रवाह हिन्दी है । रंगीन

चित्रों ने ग्रंथ की सुन्दरता को और भी बढ़ा दिया है।

(प्राकृत भारती, ३२) रु० १५० (दोनों खण्ड)।

Sthānanga Sūtram and Samavayaṅga Sūtram with the Vṛtti of Acarya Abhayadeva Suri—Ed. by Acarya Sagarānanda Suri and Muni Jambū Vijayaji. Delhi, Motilal Banarsidass, 1985. 38 + 411 + 5 + 150pp. Rs. 350.

This stupendous production which forms Lala Sundarlal Jain Agama Granthamala Vol. II, comprises Sthānanga and Samavayaṅga Sūtras, the third and fourth in the Āgama Series. Both the Sūtras are the compositions of the fifth Gaṇadhara Sudharma Svamin, the disciple of Mahavira-Svamin. Hence, their antiquity.

Sthānanga

This work of encyclopaedic magnitude is related to the exposition of ten categories or objects, according to Jain concept. Each category is treated in a separate chapter. Hence the ten chapters called Sthānas. It contains 3 appendices: (1) Corrigenda to the text based on collation of MS (2) Index of Gāthās occurring in Sthānanga (3) Index of Citations in Sthānangavṛtti of Abhayadeva Suri and their references.

Samavayaṅga

Contains material of miscellaneous nature. It delineates one hundred categories in Serial Order and several others from 150 onwards. The edition has 5 appendices: (1) Corrigenda based on the collation of MSS. (2) Some important references found in the commentary of Samavayaṅga (3) the significance of meaning of Koṣṭhaka in the Āgama text (4) Index of Gāthās occurring in the Samavayaṅga (5) Index of citations found in the commentary on Samavayaṅga.

Contains a critical Introduction, contents and Abbreviations in Sanskrit.

उपमिति-भव-प्रपञ्च कथा—सिद्धर्षि गणि; सं० एवं अनु० विनयसागर। दो खण्ड एक जिल्द में। जयपुर, राजस्थान प्राकृत भारती संस्थान, १९८५। खण्ड १: प्रस्ताव १ से ४ का हिन्दी अनु०: ११+५६० पृ०। (प्राकृत भारती, ३१) खण्ड २: प्रस्ताव ५ से ८ का हिन्दी अनु०: ४४० पृ०

“उपमिति-भव-प्रपञ्च कथा” ग्रन्थ के रचनाकार विद्वद्बर्षि सिद्धर्षि गणि ने इसकी रचना करके विषय-कषाय के पंक में निमग्न संसारी जीवों को त्याग-विराग की भूमिका पर आरोहण करने के लिए एक बड़ा सरल आलम्बन दिया है। यह ग्रन्थ भारतीय साहित्य का पहला और विशद रूपक ग्रन्थ है। सिद्धर्षि के इस महाकथा-ग्रन्थ की प्रमुख विशेषता यह है कि यह ग्रन्थ रूपकमय है। आदि से लेकर अन्त तक, एक ही नायक के जन्म-जन्मान्तरों का कथा-विवेचन, इस तरह से किया गया है कि धर्म और दर्शन के विशाल वाङ्मय में जो-जो भी प्रमुख जीव-योनियां बतलाई गई हैं, उन सबकी स्वरूप-स्थिति व्यापक रूप में बतलाने के साथ-साथ यह भी स्पष्ट किया गया है कि किन-किन कर्मों या भावों से जीवात्मा को किस-किस योनि में भटकना पड़ता है। सिद्धर्षि की सम्पूर्ण कथा, दो सामानान्तर धरातलों—भौतिकता (सांसारिकता) और अध्यात्म—पर साथ-साथ विकास को प्राप्त होती है। पुस्तक दो खण्डों में है प्रथम खण्ड में प्रस्ताव १ से ४ तक का हिन्दी अनुवाद तथा द्वितीय खण्ड में प्रस्ताव ५ से ८ तक का हिन्दी अनुवाद है। ग्रन्थ समग्र रूप से मनोवैज्ञानिक-धरा पर अवलंबित है। ग्रन्थ में वर्णित प्रत्येक घटनाएँ आज भी क्रोधादि कषायों और पाँचों इन्द्रियों के विकारों से मोहाविष्ट मानव के जीवन से सम्पृक्त हैं। अतः ग्रन्थ ऐतिहासिक एवं साहित्यिक दृष्टि से अत्यन्त महत्वपूर्ण ग्रन्थ है। उद्भट विद्वान श्री सिद्धर्षि गणि द्वारा लिखित संस्कृत भाषा का यह ग्रन्थ १०वीं शताब्दी का है। रूपक के रूप में इतना बड़ा ग्रन्थ सम्भवतः पूर्व में या पश्चात् काल में नहीं लिखा गया। इसकी रचना शैली वैशिष्ट्यपूर्ण है। अतः ग्रन्थ पाठकों के लिए आन्तरिक विकारों का शमन कर भव-प्रपञ्च से मुक्ति दिलाने में सहायक है।

LINGUISTICS

अनुवाद : सिद्धान्त और समस्याएँ—ले० रवीन्द्रनाथ श्रीवास्तव एवं कृष्णकुमार गोस्वामी । दिल्ली, आलेख प्रकाशन, १९८५ । ८+२३८ पृ० । ग्रन्थ सूची । ६० ८० ।

अनुवाद का विषय आज अपने सैद्धान्तिक संदर्भ में बहुआयामी और प्रयोजन में बहुमुखी बन चुका है । किन्तु जिस अनुपात में अनुवाद की सार्थकता और व्यावहारिकता सामने उभरकर आयी है उस अनुपात में इस विषय पर अभी तक गहराई से कार्य नहीं हुआ है । अनुवाद की परिभाषा उसके क्षेत्र और उसकी प्रकृति के प्रश्नों से अभी भी विद्वान् उलझ रहे हैं । वास्तव में अभी इस बात को ध्यान में रखकर विचार नहीं किया जा रहा कि अनुवाद क्या है और अनुवाद करने की विधि क्या है । पहले का संबंध सैद्धान्तिक सन्दर्भ से जुड़ा हुआ है और दूसरे का व्यावहारिक प्रणाली से । सिद्धान्त और प्रणाली में अन्योन्याश्रित सम्बन्ध है । अतः अनुप्रयुक्त भाषा विज्ञान के क्षेत्र में इन सम्बन्धों पर चर्चा की गई है । अनुवाद प्रक्रिया की वैज्ञानिकता को प्रमाणित करने के लिए भाषा विज्ञान के सिद्धान्तों का सहारा लिया जाता है । इस दृष्टि से इस पुस्तक में अनुवाद के सिद्धान्तों और उसकी प्रक्रिया के बारे में उठने वाले प्रश्नों पर विचार करने का प्रयास किया गया है ।

अनुवाद के सिद्धान्त, व्यवहार तथा अनुप्रयोग को दृष्टि में रखते हुए इस पुस्तक को तीन खण्डों में बांटा गया है । पहले खण्ड 'अनुवाद : स्वरूप और क्षेत्र' में दोनों सम्पादकों ने स्वयं अनुवाद की प्रकृति, द्विभाषिक और सर्जनात्मक भूमिका, अनुवाद के प्रकार आदि पर प्रकाश डाला है । दूसरे खण्ड 'अनुवाद : विचार क्षेत्र' में समतुल्यता, काव्यानुवाद, गद्यानुवाद, मशीनी अनुवाद, वैज्ञानिक अनुवाद आदि समस्याओं पर विचार किया गया है । तीसरे खंड 'अनुवाद : विषय क्षेत्र' में विभिन्न प्रयुक्तियों के

सन्दर्भ में अनुवाद की व्यावहारिक कठिनाइयों पर प्रकाश डाला गया है ।

A Reader on the Sanskrit Grammarians—Ed. by J.F. Stall. Delhi, Motilal Banarsidass, 1985. xxlii + 527pp. Biblio. [ISBN: 81-208-0029-x]. Rs. 250.

The achievements of Pāṇini and the Indian grammarians, beginning nearly 2,500 years ago, have never been fully appreciated by Western scholars—partly because of the great technical difficulties presented by such an inquiry and partly because relevant tutorial articles have been confined to obscure and inaccessible publications. The book makes available to linguists and Sanskritists a collection of the most important articles on the Sanskrit grammarians, and provides a connected historical outline of their activities. It covers studies and fragments ranging from early 7th century accounts of the grammarians—recorded by Buddhist Pilgrims from China and Tibet, by Muslim travelers from the Near East, and by Christian missionaries—to some of the best articles that have appeared during the last century and a half.

Chapters in the book cover the foundation of Sanskrit studies in the West laid by British scholars working in India and including the detailed and accurate information provided by Henry Thomas Colebrooke; the linguistic evaluations of Pāṇini by von Schlegel and von Humboldt; the work of Bhandarkar and of Kielhorn; William Dwight Whitney's low evaluation of the "native" grammarians, and the philological work of modern Western, Indian, and Japanese scholars.

A Vocabulary of the Kui Language Kui English—by Rev. W.W. Winfield. Delhi, A.D. Publications, 1985. xiv + 131pp. Rs. 60.

Kui is the language of the Kond (Khond or Kandh) people, who live mainly in the mountainous country that lies between the river Mahanudi in Orissa and the north-west corner of the Vizagapatam District in Madras.

The words in this vocabulary are arranged alphabetically in accordance with the sequence of the English letters. Some expressions included in the vocabulary are combinations of Oriya deriva-

tives and pure Kui words. This book should be helpful to those who wish to know more about the Kui language.

भारतीय आचार्यों का भाषा-चिन्तन : डा० सी० आर० स्वामीनाथन अभिनन्दन ग्रन्थ—सं० पुष्पेन्द्रकुमार । दिल्ली, नाग पब्लिशर्स, १९८५ । xv+१५६ पृ० । रु० ७० ।

अनादि काल से ही भारत में भाषा-चिन्तन की अजस्र धारा मनीषियों के मानस को सिंचित और पल्लवित करती रही है। वैयाकरण, नैयायिक, मीमांसक, काव्यशास्त्र के मर्मज्ञ सभी तो इस भाषा सरिता के पावन जल में मंजन कर चुके हैं।

प्रस्तुत ग्रन्थ में दिल्ली विश्वविद्यालय तथा अन्य प्रख्यात विद्वानों—आचार्य देवेन्द्रनाथ शर्मा, श्री मणिनाथ भा, डॉ० कृष्णलाल, डॉ० भोलानाथ तिवारी, डॉ० पुष्पेन्द्र कुमार, डॉ० कुमारी अरुणा गुप्ता, डॉ० रघुनाथ पाण्डेय, डॉ० सूर्यकान्त वाली, डॉ० रघुवीर वेदालंकार, डॉ० ब्रह्ममित्र अवस्थी, डॉ० बलिराम शुक्ल, डॉ० ओमप्रकाश सिंहल, डॉ० आर० एस० सैनी, डॉ० रामगोपाल मिश्र, श्री वेद प्रकाश शास्त्री, श्री रमण कुमार शर्मा, श्री जगदीश प्रसाद मिश्र आदि ने भ्रतृहरि और आधुनिक भाषा चिन्तन, अथर्ववेद में भाषा सम्बन्धी विचार, शिक्षा और प्रतिशाख्य, यास्क का भाषापरक चिन्तन, आचार्य व्यादि का भाषा चिन्तन, बौद्ध संस्कृत भाषा चिन्तन प्रक्रिया, काशिकाकार का भाषा विषयक योगदान, संस्कृत भाषा और व्याकरण को भट्टोजि दीक्षित का योगदान, भरत का निर्वचन चिन्तन, भट्ट मीमांसक मत में वाक्यार्थ बोध, आचार्य कुमुदेन्दु का भूवल्लय में भाषा चिन्तन, आचार्य शौनक का भाषा चिन्तन आदि अन्य अनेक विषयों पर अपने विचार प्रस्तुत किये हैं।

बृहद अनुवाद-चन्द्रिका —चक्रधर नौटियाल 'हंस' ।
दिल्ली, मोतीलाल बनारसीदास, १९८५, (पुन-

मुद्रण) । vi+छ+७१२ पृ० । रु० ५० (सजिल्द)
रु० ५५ (अजिल्द) ।

इस पुस्तक में अनुवाद, संस्कृत व्याकरण, पत्रलेखन, वाग्व्यवहार, निबन्ध-लेखन आदि का सरल रीति से व्यावहारिक ज्ञान कराने का प्रयास किया गया है। व्याकरण-विषयक अध्यायों में स्वर, व्यंजन, शब्द, वाक्य आदि का विवेचन, तीन प्रकार की संधियों, आठ प्रकार के कारकों, छः प्रकार के समासों आदि का विवेचन किया गया है। क्रियापाद के भेदों, लकारों, कृदन्तों आदि का विवेचन किया गया है। निबन्ध लिखने की पद्धति और कुछ नमूने के निबन्ध भी दिये गये हैं।

Buddhist Hybrid Sanskrit Grammar and Dictionary 2 Vols.—by Franklin Edgerton. Delhi, Motilal Banarsidass, 1985 (Reprinted). Vol. I: Grammar. xxx + 239pp. Vol. II: Dictionary 627pp. [ISBN: 0-89581-180-4]. Rs. 400 for 2 Vols.

This is the first attempt at a description of the grammar and lexicon of Buddhist Hybrid Sanskrit (BHS). Most North Indian Buddhist texts are composed in it. It is based primarily on an old Middle Indic vernacular not otherwise identifiable. But there seems reason to believe that it contains features which were borrowed (originally, or in the course of historical development, or both) from other Middle Indic dialects. In other words, even its Middle Indic aspects are dialectically somewhat mixed. Most strikingly, however, BHS was also extensively influenced by Sanskrit from the very beginning of the tradition as it has been transmitted to us, and increasingly as time went on. Many (especially later) products of this tradition have often, though misleadingly, been called simply "Sanskrit", without qualification.

The most striking peculiarity of this language is that from the very beginning of its tradition it was modified in the direction of standard Sanskrit, while still retaining evidences of its Middle Indic origin. In all its texts, even the oldest, at least as shown by our manuscripts and editions, Sanskritisms are constantly presented cheek by jowl with Middle Indic forms, and often with hybrids which strictly are neither one nor the other. These Sanskritisms are much too common to be com-

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parable with stray Sanskrit loanwords or loan-forms which may have been occasionally adopted in many a genuine Middle Indic vernacular.

Dictionary of Hinduism: Its Mythology, Folklore and Development 1500 B.C.—A.D. 1500.—Comp. by Margaret Stutley and James Stutley. London, Routledge and Kegan Paul, 1985. xx + 372pp. Biblio. [ISBN: 0-7102-0587-2] £ 9.95.

Now available in paperback, this encyclopaedic dictionary has proved indispensable for all those interested in Hinduism, whether specialist, student or general reader.

The dictionary comprises about 2,500 romanized Sanskrit subject-headings with their English equivalents, explanations and etymology. An index of English subjects with Sanskrit equivalents, and an extensive bibliography are appended.

The Dictionary indexes and describes the mythology, folklore, religion, philosophy, literature and History of Hinduism over a period of more than two and a half millennia, thus dispelling many commonly held misguided beliefs. Initially an attempt to come to terms with man's physical environment and subsequently the mysterious world beyond it, Hinduism recognised energy to be the ultimate source of manifestation, as its horizon expanded. This comprehensive work provides an invaluable survey of the long vista of Hinduism.

Dictionary of the Kashmiri Language compiled partly from materials left by Late Paṇḍit Śvara Kaula—Comp. by A. George Grierson. 4 Vols. Delhi, B.R. Publishing Corporation, 1985 (Reprinted). Vol. I: x + 312pp.; Vol. II: xii-xviii + 313-640pp.; Vol. III: 641-959pp.; Vol. IV: xxiii + 961-1252pp. Rs. 1500. for 4 Vols.

The preparation of a Kashmiri Dictionary, of which these proverbs, and the words that contain them, form but a stepping-stone, and the translation of the "*Psalms of David*" and "*Proverbs of Solomon*", which have been deferred only because of the non-appearance as yet of the revised edition of the Old Testament.

Dimensions of Basic Hindi Vocabulary—by Vinay Gupta. New Delhi, Aroma Publishing House, 1985. 103pp. Biblio., Append. Rs. 70.

The publication of this research paper marks the

beginning of a new field of research that will enable the educational philosophers to understand the problems of young students in assimilating proper vocabulary and language skill for clear expression.

While an effort is being made to provide an optimum size of running vocabulary through the text books, the deficiencies in easy idiom and language skill are glaring. The teachers will have to equip the students with a stock of words and variety of subjects dealt with for a specific subject. This book will prove a great help to the teachers to supplement the lessons and the classroom plans keeping an eye on the gaps in the knowledge.

Elementary Grammar with a supplement Dhātukoṣa—by G. Thibaut. New Delhi, Cosmo Publications, 1985 (Reprinted). xii + 244pp. Rs. 150.

This elementary grammar has been compiled mainly for two considerations. In the first place it has been the aim to render the grammar as simple as possible and make it a useful text book for the use by the students. The second aim has been to cast the grammatical matter in a form which will not present too many difficulties to teachers.

The author has endeavoured to make the student not only easily recognise and analyse the grammatical forms when he meets with them in literature but also to reproduce and apply them accurately for the purposes of translation into, and composition in, Sanskrit.

The book also makes free use of technical terms with the corresponding English ones making the teaching process easy for the teachers. The book also contains *Dhātukoṣa*.

The book indeed is an invaluable tool to the reading and learning of the Sanskrit Language for Indian as well as foreign students. The book also would contribute to make Sanskrit more popular.

English-Hindustani Vocabulary for Higher Standard and Proficiency Candidates or "The Right Word in the Right Place"—by D.C. Phillott. New Delhi, Asian Educational Services, 1985 (Reprinted). xv + 179pp. Rs. 80.

In this little vocabulary, 5184 English words are represented by less than 3000 Hindustani colloquial ones. With the exception of one or two use-

ful technical terms, the list contains only the common words of the everyday speech of the illiterate.

These words have not been merely selected from the dictionaries. Each word has been subjected to many tests: and an attempt has been made to give the exact meaning or application of each word, and to show how its common synonyms differ in their shades of meaning. It is believed that a careful study of this vocabulary will materially help the student to use the right word in the right place.

Formation of Kumauni Language—by D.D. Sharma. New Delhi, Bahri Publications Pvt. Ltd., 1985. Part I: Phonology and Morphophonemics. (SILL—Series in Indian Languages and Linguistics 13). x + 294pp. Biblio. Rs. 300.

The formation of Kumauni language is an important contribution to the field of historical linguistics. This first volume contains an exhaustive analysis of the language spoken in the Kumaun hills. This analysis is based on an extensive field-work conducted by the author to authenticate the linguistic variations attestable at various levels of different dialects of Kumauni. Besides 21 chapters devoted to different aspects of phonology, a comprehensive introduction explains various substrata of the language, and a detailed account of several tribes and races inhabiting this region from the historical past. It is through this analysis that a new light, for the first time has been thrown on the existence of non-Aryan linguistic elements; particularly belonging to Austro-Asiatic Dravidian and Tibeto-Himalayan, in various dialects of this region, and on the affinity between Central Pahāri and Dardic Languages, having great historical significance. As such the present work is the first and foremost attempt in the historical analysis of a Dardo-Pahāri Language and a valuable addition to the field of Indo-Aryan Linguistics.

Formation of Maithili Language—by Subhadra Jha. New Delhi, Munshiram Manoharlal Publishers, 1985. xvi + 638pp. Rs. 300.

The Formation of the Maithili Language is a brilliant contribution to scientific analysis of the Maithili language, which is spoken by about 2 crore people of Nepal and India. This Maithili has been the literary vehicle of the Vaiṣṇava poets of

Bengal, Assam and Orissa and has inspired the poets of Bengal from Chandidasa up to Rabindranath Tagore.

Maithili is from political point of view to be included in the dialects of Hindi, while linguistically Maithili stands in between Bengali and Hindi and is different from both especially on account of each verb forms. It has its own structural form, although it is an Indo-Aryan language, its special features make it different from each of the literary modern Indian languages.

Grammar of Modern Telugu—by Bh. Krishnamurti and J.P.L. Gwynn. Delhi. 1985! xxii + 459pp. Biblio., Abbrev. Rs. 280.

This is a reference grammar of a major Indian language spoken by over 40 million people. Written in non-technical language, it can be of use for both learners and teachers of Telugu as a foreign language. Since it is a comprehensive grammar of a major agglutinative language, it will be of interest to students of human language and linguistics. Telugu linguists and language teachers interested in the study of the structure of Telugu will find it useful as a classroom text. It uses both Telugu script and Roman transliteration in examples and illustrative sentences.

Grammar of the Tibetan Language—by Herbert Bruce Hannah. Delhi, Motilal Banarsidass, 1985 (Reprinted). xvii + 398pp. [ISBN: 0-89581-187-1] Rs. 75 (Cloth); Rs. 60 (Paper).

Coming in the wake of the earlier grammars of Tibetan Language by scholars like Alexander Csoma de Koros, H.A. Jaschke, Rai Sarat Chandra Das, Henderson, C.A. Bell and others, Mr. Hannah's work has a definite advantage over his forerunners especially in that it is the outcome of his practical experience. The author has dealt with both Literary and Colloquial Tibetan mostly in usage around Lhasa. The important and elusive subjects of pronunciation and spelling are given on principles more systematic and accurate, highlighting the subtle distinctions. The so-called verb has also been elaborately treated keeping in view the genius of the Tibetan sentence, the construction of which is unique.

गोरखबानी : परम्परा और काव्यत्व—ले० मनीषा शर्मा । नई दिल्ली, राधाकृष्ण, १९८५। १५२ पृ०, ग्रन्थ सूची । ६० ।

प्रस्तुत ग्रंथ में युग-युगों से उपेक्षित 'गोरखबानी' को राष्ट्र की सुदीर्घ और समृद्ध सांस्कृतिक परम्पराओं के संदर्भ में समझने का प्रयास किया गया है। लेखिका का यह विश्वास है कि जैविक वृत्तियों से मुक्ति पर बल देने वाली गोरखी संस्कृति पीड़ित मानवता की वैज्ञानिक विसंगतियों का ग्रस बनने से बचा सकती है।

भारतीय जन-जीवन को गोरखी संस्कृति ने गहनतया प्रभावित किया है। प्रस्तुत ग्रंथ में 'गोरखबानी' के माध्यम से राष्ट्र की सांस्कृतिक परम्पराओं के परस्परानुप्रवेश पर एक सर्वथा नवीन दृष्टिकोण से विचार किया गया है? साथ ही यह गोरखी संस्कृति के वास्तविक स्वरूप को उसकी समग्रता में उद्घाटित करने का प्रथम गंभीर प्रयास है।

हिन्दी की संत-काव्य-परम्परा नाथ-परम्परा का ही सहज विकास है। अतः संत-काव्य-परम्परा की सही समझ के लिए भी 'गोरखबानी' का काव्यत्व तो प्रायः तिस्कृत ही रहा है। लेखिका ने अधुनातन प्रतिमानों के द्वारा 'गोरखबानी' के काव्यत्व को परखने का प्रयास किया है। 'गोरखबानी' की भाषा को व्याकृत करने पर यह सिद्ध हो जाता है कि खड़ीबोली-काव्य का प्रारंभ 'गोरखबानी' से हुआ है।

हिन्दी उच्चारण कोश (A Dictionary of Hindi Pronunciation)—सं० भोलानाथ तिवारी । नई दिल्ली, वाणी प्रकाशन, १९८५। ४५८ पृ०। ६० ३०० ।

जिस भाषा का क्षेत्र जितना बड़ा होता है, उसके उच्चारण में उतनी ही अनेकरूपताएं होती हैं। हिन्दी ऐसी ही भाषा है। आज यह बताना कठिन है

कि किस शब्द के हिन्दी में कितने उच्चारण हैं और कौन सा उच्चारण मानक है। इस बात की आवश्यकता का अनुभव काफी समय से किया जाता रहा है कि अंग्रेजी, रूसी, जर्मनी, फ्रेंच आदि विश्व की समृद्ध भाषाओं की तरह हिन्दी का भी कोई उच्चारण कोश हो जिससे शब्दों का ठीक उच्चारण, अक्षर विभाजन, वलाघात एवं उच्चारण भेद आदि जाना जा सके। यह प्रसन्नता की बात है कि डॉ० भोलानाथ तिवारी के इस कोश से हिन्दी की इस कमी की पूर्ति हो रही है।

यह कोश हिन्दी-उच्चारण में रुचि रखने वाले विदेशियों तथा अहिन्दी-भाषी भारतीयों के लिए तो उपयोगी है ही हिन्दी भाषियों के लिए भी कम उपयोगी नहीं है। इसके द्वारा यह बड़ी सरलता से जाना जा सकेगा कि किसी हिन्दी शब्द का उच्चारण कैसे करें, उसे बोलने में, कहां जोर दें और शब्द को कहां से तोड़ें।

निश्चय ही यह कोश संग्रहणीय है तथा भाषा में रुचि रखने वालों के लिए अनेक दृष्टियों से बहुत उपयोगी है।

हिन्दी-व्युत्पत्ति-कोश : हिन्दी भाषा का तुलनात्मक एवं व्युत्पत्ति मूलक कोश (Dictionary of Hindi Etymology : A Comparative and Etymological Dictionary of Hindi Language)—सं० नरेश कुमार । गाजियाबाद इन्डो-विजन प्रा० लि०, १९८५। xxii+३८१ पृ०। ६० १२५ ।

प्रस्तुत 'हिन्दी व्युत्पत्ति कोश' का निर्माण भाषा इतिहास, ध्वनि नियमों और उनमें परिवर्तन को दृष्टि में रखकर किया गया है, जिससे शब्द के अर्थ-विकास और रूप विकास की क्रमिक श्रृंखला को समझने में सहायता मिल सके। यत्र-तत्र भारतीय एवं विदेशी भाषाओं और बोलियों में प्रयुक्त शब्दावली का भी उल्लेख किया गया है। निश्चय ही इस प्रकार के तुलनात्मक अध्ययन से व्युत्पत्ति के निर्णय में सहायता मिली है। पूर्वाग्रहों से ग्रस्त न होकर

व्युत्पत्ति तर्क-संगत भाषा वैज्ञानिक आधार पर दी गई है। वस्तुतः यह आवश्यक नहीं है कि हिन्दी में प्रचलित सभी शब्द संस्कृत से व्युत्पन्न हों। अतः व्युत्पत्ति निर्धारण में शब्द के आरम्भिक स्वरूप, प्रयोग और विकास क्रम पर सम्पादक की सतत दृष्टि रही है। प्रत्येक शब्द के अर्थ का निरूपण प्रामाणिक साहित्य की सामग्री के आधार पर किया गया है। यदि एक शब्द के कई अर्थ हैं, तो उनकी व्युत्पत्ति अलग से दी गयी है। अनेक जनपदीय शब्दों को इस कोश में सर्वप्रथम समाविष्ट किया गया है और अनेक शब्दों की व्युत्पत्ति इस कोश में पहली बार दी गई है। जिन शब्दों की व्युत्पत्ति सन्देहास्पद रही है अथवा जिनकी विकास-प्रक्रिया शब्द-कोशों में नहीं दिखाई गई है अथवा हिन्दी साहित्य में प्रयुक्त जिन शब्दों का समावेश हिन्दी के शब्द-कोशों में नहीं हुआ है उनको इस कोश में समाविष्ट किया गया है। निःसन्देह हिन्दी में प्रामाणिक व्युत्पत्ति कोश के अभाव की पूर्ति कुछ सीमा तक प्रस्तुत कोश से हो सकेगी।

Indo-Aryan Linguistics: Collected Papers, 1912-1973—by R.L. Turner. Delhi, Digha Publications, 1985. xvi + 435pp. Rs. 300.

The articles reprinted in this volume carry their own authority, and everywhere display the erudition and meticulous attention to detail characteristic of their author. If some of the shorter pieces appear at first sight to be extensions of items in the Dictionaries, a closer examination will show that they frequently establish points of wide-ranging importance for the historical grammar of the Indo-Aryan languages. Among the longer articles, special mention should be made of the Position of Romani in Indo-Aryan.

The reader is bound to enjoy the richness of learned research contained herein.

Kannada Grammar with Graduated Exercises—by Harold Spencer. New Delhi, Asian Educational Services, 1985 (Reprinted). xii + 452pp. Append. Rs. 95.

The revision of 'Spencer's Grammar' was under-

taken some years ago at the request of the Rev. H.H. Newham, at that time General Superintendent of the methodist Missionary Society in Mysore State.

No change has been made in the general form of Mr. Spencer's book. The features which distinguished the first edition are retained, namely, the graded exercises in translation and a certain amount of exposition. The transliteration of Kannada words in Roman letters which characterized the first edition throughout, has been abandoned after the first three lessons, except in the case of technical terms of grammar. A chapter has been added on the forms of Kanarese correspondence as an aid to those who take the language examinations appointed for missionaries.

Karayina Tulu Lexicon: Specimen Volume 2—Ed. by Dr. V. Upadhyaya Udupi. Rastrakavi Govindapai Research Institute, 1985. xxiv + 8pp. Price not given.

This volume is a sample fascicule of the Tulu-Kannada-English Lexicon entries relating to body parts and is arranged alphabetically. The main word is presented in Kannada script followed by its transliteration in the modified Roman script. If the word has freely varying forms they are recorded after slash marks. This is followed by the dialect mark consisting of two parts. The capital letter portion indicates the region and the non-capital letters indicate the communities from which that form is collected. This is followed by other dialect forms with dialect symbols.

Homonyms, the words of same shape but with different meaning are recorded separately as different entries with the indication of numbers 1, 2, 3 etc. preceding the main entry.

Kaśmīraśabdāmṛtaṁ (कश्मीरशब्दामृतम्) —by Anant Ram Shastri. Delhi, Nag Publishers, 1985. 5 + 340pp.

This book is a grammar of Kashmiri Language in Hindi. Originally, it was written in Sanskrit. Kashmiri is a language which is very little known, but which is of great importance for the purposes of comparative philology. Existing grammars of it have been made by foreigners and are imperfect. They all suffer from at least one grave fault, viz.

that they are based on the representation of the language which is displayed to them by the Persian alphabet. It has adopted the Devanagari characters; ingeniously modified to suit the purpose. Hence the importance.

Khanda Deva Bhavaprakasa—A Commentary of Bhattarahasya—by Peri Surya Narayana Sastry. Madras, Sremati Printers, 1985. xxi+366pp. Rs. 150.

This book is the first critical commentary on a prestigious mimāṃsā text book Bhattarahasya. It is devoted to the discussion of the problems of syntax and semantics. This book is one of the trio-Manjushā, Vyutpattivāda and Bhattarahasya of 16th and 17th centuries.

The present commentary Khanda Deva Bhavaprakasa of Pandit Peri Surya Narayana Sastry has three special features, elucidatory, thorough explanations relevantly quoted from vyākaraṇa books and unbiased while commenting Khanda-deva's view.

As a lucid commentary it is useful to students and as a commentary of śāstric points and it is useful to scholars and researchers.

कुमाऊँनी-हिन्दी शब्द-कोश—सं० नारायण दत्त पालीवाल । नई दिल्ली, तक्षशिला प्रकाशन, १९८५। ४१६ पृ० । रु० ३०० ।

कुमाऊँनी भी हिन्दी की एक आंचलिक शैली या उपभाषा है जिसमें कुछ ऐसे शब्दों या शब्द-रूपों का प्रयोग होता है जो मानक या परिनिष्ठित हिन्दी में आमतौर पर इस्तेमाल नहीं होते। इस शब्द-कोश में लगभग ऐसे ही १५,००० शब्द और उनके हिन्दी समानार्थी तथा ३०० से अधिक लोकोक्तियाँ और मुहावरे दिए गए हैं। इसमें विद्वान लेखक ने कुमाऊँनी शब्द सम्पदा के व्यावहारिक प्रयोग की दृष्टि से शब्दों के अर्थ और व्याख्या प्रस्तुत की है। शब्दों के अर्थ के साथ-साथ जहाँ व्यवहार में उनका प्रयोग हुआ है उनके उदाहरण भी दिए गए हैं। जिससे उनके अर्थ स्पष्ट हो गए हैं। कोश के अंत में कुमाऊँनी भाषा के क्षेत्र, उद्गम, वर्तमान स्थिति

लिपि, शब्द-सम्पदा, ध्वन्यात्मक तथा उच्चारण संबंधी विशेषता, भाषा-शास्त्रीय महत्त्व, अभि-व्यंजना-शक्ति आदि विभिन्न विषयों पर पर्याप्त सामग्री दी गई है। यह कोश कुमाऊँनी भाषा और साहित्य के अध्ययन में रुचि रखने वाले व्यक्तियों और शोधकर्ताओं के लिए उपयोगी सिद्ध होगा।

लघुसिद्धांत कौमुदी — वरदराज तिडन्त प्रकरण (रूपसिद्धि, धातुएं: भू, दिव, चुर तथा एध) व्याख्या० केवलकृष्ण आनन्द । दिल्ली, मोतीलाल बनारसीदास, १९८५। ८+२७० पृ०। रु० २२।

लघुसिद्धांत कौमुदी के तिडन्त प्रकरण का कुछ भाग कतिपय विश्वविद्यालयों के पाठ्यक्रम में निर्धारित है। इस अंश पर लिखी गई यह व्याख्या विषय को सुबोध करने के साथ-साथ रूप-सिद्धि आदि की दृष्टि से छात्र-छात्राओं के प्रयोजनों को पूरा करती है।

इस पुस्तक की भाषा अत्यन्त सरल रखी गई है। सूत्र की वृत्ति तथा अनुवृत्ति के साथ-साथ सूत्र-पदों का यथासम्भव विग्रह करके विभक्ति बोधक अंक भी दिए गए हैं जिससे छात्र-छात्राएं स्वयं के प्रयास से सूत्रों के अर्थ निकालने में समर्थ हो सकें। भूमिका में सूत्रों के अर्थ निकालने की प्रक्रिया आदि पर विशद प्रकाश डाला गया है। हालांकि प्रतिपाद्य विषय काफी क्लिष्ट है तथापि उसे इस प्रकार प्रस्तुत किया गया है कि विद्यार्थी स्वयमेव विषय में प्रवेश पाता हुआ निरंतर आगे बढ़ता जाए।

लक्ष्मीनिवास कोश (उणादिकोश)—ले० शिवराम त्रिपाठी, सं० रामअवध पाण्डेय । वाराणसी, विश्वविद्यालय प्रकाशन, १९८५। २५+२०७ पृ०। रु० ४०।

प्रायः स्वतन्त्र पांच काव्यों, चार स्तुति काव्यों, विभिन्न तेरह ग्रन्थों की प्रामाणिक टीकाओं तथा भूपाल-भूषण, रस रत्नाहार आदि भौतिक ग्रन्थों के लेखक एवं संस्कृत तथा हिन्दी के साथ ही

व्याकरण
अभि-
पर्याप्त
वा और
यक्तियों
गा।

प्रकरण
(एध)
तीलाल
०२२।

का कुछ
कम में
व्याख्या
य-सिद्धि
नों को

गई है।
वृत्त-पदों
क अंक
प्रयास
भूमिका
दि पर
तिपाद्य
प्रकार
विषय
ए।

शिवराम
राणासी,
+२०७

काव्यों,
प्रों तथा
ग्रन्थों
साथ ही

गुजराती तथा मराठी भाषाओं के तत्वज्ञ विद्वान्
पं० शिवराम त्रिपाठी ने पाणिनीय व्याकरण
सम्प्रदाय के पंचपादी उणादि सूत्रों की टीका के रूप
में 'लक्ष्मी निवास कोश' की रचना की है। उणादि
निष्पन्न शब्दों का कहीं प्रथमान्त में और कहीं
सप्तम्य अन्त में अर्थ देकर यह पदवद्ध रचना है।
श्री त्रिपाठी का तो कहना यह है कि जिसकी
व्याख्या मनोरमा, शब्देन्दुशेखर में नहीं हो पायी
है उसका भी संग्रह 'लक्ष्मी निवास कोश' में किया
गया है। प्रायः इस कोश में पौने पांच सौ पद्य हैं।
इस कोश में लक्ष्मी रूप में व्युत्पत्ति और नारायण
रूप में अर्थ की चर्चा होने से संभवतः इसका यह
नाम पड़ा है।

पाणिनीय व्याकरण की पंचपादी उणादिसूत्रों
की अनेक टीकायें मुद्रित-प्रकाशित हुई हैं और
अनेक अप्रकाशित भी हैं; यह 'लक्ष्मी निवास कोश'
श्री आज तक व्यवस्थित-सम्पादित, मुद्रित-प्रकाशित
नहीं हुआ था और पं० शिवराम त्रिपाठी की अनेक
कृतियां अभी मुद्रित-प्रकाशित नहीं हुई हैं, अतः
इसका मुद्रण-प्रकाशन आवश्यक था। जो शब्द
अत्युत्पन्न कहकर उपेक्षित हो जाते हैं अर्थात् जिनकी
प्रकृति और जिनके प्रत्यय के सम्बन्ध में सोचना
ही छोड़ दिया जाता है उन शब्दों की भी प्रकृति
और उनके प्रत्यय का ज्ञान सरलतया इस प्रकार के
कोशों से हो जाता है।

इस संपादन का महत्त्व इस दृष्टि से भी है कि
इसमें पाणिनीय व्याकरण के सभी प्रकाशित-दश-
पादी और पंचपादी उणादिसूत्रों को पाठ-भेद
सहित दे दिया गया है जिससे प्रकाशित किन्तु अनु-
पलब्ध सभी पाणिनीय व्याकरण के उणादि सूत्रों
के सभी प्रकार के पाठों का एकत्र सुगम रीति से
ज्ञान हो सके। अन्त में इस कोश में पठित शब्दों
की सूची भी दे दी गई है जिसमें उन शब्दों की
प्रकृति एवं उनके प्रत्ययों के ज्ञान के साथ ही उसके
अर्थ का भी बोध हो जाय।

Linguistic and Oriental Essays written from the year

1847 to 1890—by Robert Needham Cust. Third
Series. Delhi, Daya Publishing House, 1985
(Reprinted). xii + 611pp. Rs. 375.

Language is the medium of communication among
nations. The author brings to light the languages
spoken/written in Asia, Africa, America and
Oceania and traces their origin, history, regional
variations etc. He makes an attempt to reply
interesting questions, as a linguist, regarding the
prodigious number of languages in which The Old
Testament has been translated and the language
in which it was initially written.

The essays, though they are disconnected, have
a special charm because each of them is loaded
with rich material of permanent interest.

The collection will be definitely useful for the
missionaries, linguists, philologists and historians.

Linguistic Aspects of Contemporary English Poetry
—by R.S. Sharma. Varanasi, Academic Publi-
shers, 1985. viii + 154pp., Biblio., Append.
Rs. 100.

In this work Dr. Sharma has achieved a unique
synthesis of literary scholarship and linguistic
analysis. The modus operandi is highly absorbing
the aesthetic experience leads us deeper into the
nuances of meaning and feeling which constitute
the poem. Chapter One deals with important
theoretical issues such as polarity of literary
criticism, ambiguity, use of stylistics, logic and
poetry. In Chapter Two, Philip Larkin's short
poem "Wants" is subjected to detailed linguistic
analysis and interpretation. Chapter Three demon-
strates practical applications of the proposed
model to some selected poems by British and
American poets.

The work represents an important step in the
linguistic study of poetry; it demonstrates that
reading and teaching of a poem, instead of being
a difficult and embarrassing task, could be a thrill-
ing experience of discovery.

नेपाली संस्कृत अभिलेखों का हिन्दी अनुवाद—
ले० डा० कृष्णदेव अग्रवाल 'अरविन्द'। दिल्ली,
इस्टर्न बुक लिंकर्स, १९८५। रु० ७०।

सन् ४६३ ई० से सन् ७४६ ई० तक की कालावधि

में राजा मानदेव से लेकर महाराजा जयदेव द्वितीय तक लगभग १४ नेपाल-नरेशों ने ८६ अभिलेखों को संस्कृत भाषा तथा गुप्तलिपि में उत्कीर्णित कराया। इन अभिलेखों में प्रथम, द्वितीय तथा उनसठवां अभिलेख स्तम्भ अभिलेख है अठसठवां ताम्रपत्राभिलेख है। शेष ८५ अभिलेख शिलालेख हैं। इन अभिलेखों में १७ अभिलेख पूर्ण हैं, शेष अभिलेख न्यूनाधिक खण्डित हैं। ८६ अभिलेखों में १० अभिलेख पद्यात्मक, ४६ अभिलेख गद्यात्मक एवं ३० अभिलेख गद्य-पद्यात्मक अथवा मिश्रित हैं। इन अभिलेखों में लगभग ६५ अलंकारों तथा १४३ पद्यों में १३ प्रकार के छन्दों का समावेश किया गया है। केवल मात्र आर्या छन्द ही मात्रिक छन्द है, शेष सभी वाणिक छन्द हैं। प्रस्तुत पुस्तक में श्री रेनरो नोली की रोमन लिपि में लिखित 'Nepalese Inscriptions in Gupta Characters Part I' नामक पुस्तक का अनुवाद किया गया है।

Language—by Leonard Bloomfield. Delhi, Motilal Banarsidass, 1985 (Reprinted). viii + 566pp. Biblio., Notes. [ISBN; 0-89581-193-6]. Rs. 70.

The book presents the fundamentals of Linguistics and the historical survey of languages to the reader without any complication and obscurity. It is a valuable book for students and scholars of linguistics.

The author has followed the traditional order of presentation. He begins with the survey of languages of the world, proceeds with the study of phonetic structure, grammatical forms, syntax and morphology, each being the indispensable preliminary to the study of the ensuing one.

The book is divided into 38 chapters which give a detailed and thorough knowledge of the subject on all important issues, such as analogic and semantic changes. Cultural, Intimate and Dialect Borrowings and scores of other points related to the subject. Of these Chapter 24 Semantic Change, and Chapter 25 Cultural Borrowings are much palatable. It is in these chapters that the reader can get right away from the mechanics of language and follow the play of human mind.

The book is documented with notes, bibliography, table of Phonetic symbols and Index.

A Manual of Tibetan—by Thomas Herbert Lurin. New Delhi. Asian Educational Services. 1985. xi + 174 pp. Rs. 95.

In laying this book before the public, the author is aware that it can claim to be neither exhaustive nor complete. Tibet and its language are still comparatively unknown. There is still a lack of detail of hills and valleys, towns and villages. As there was no existing text-book or guide to colloquial Tibetan, the author has published his studies, with a wish that others who may hereafter be tempted to follow the same road, may thereby find some of its difficulties lessened for them.

नवीन अनुवाद चन्द्रिका—चक्रधर हंस नौटियाल, संस्कर्ता जगदीशलाल शास्त्री। २२वां संस्करण। दिल्ली, मोतीलाल बनारसीदास, १९८५ (पुनर्मुद्रण)। ३५५ पृ०। रु० २०।

प्रस्तुत कृति का विषय है—संस्कृत में अनुवाद कला का प्रशिक्षण। किन्तु अनुवाद का व्याकरण के साथ घनिष्ठ सम्बन्ध रहता है। अतः संस्कृत अनुवाद-कला के इस ग्रंथ में संस्कृत व्याकरण के सभी अनुवादोपयोगी नियम भी आ गये हैं।

इस कृति में शब्दरूप, कारक, क्रियारूप, समास, कृदन्त आदि व्याकरण के प्रकरणों का सरल और सुगम बोध कराया गया है और इन्हीं प्रकरणों के साथ कई अभ्यास जोड़ दिये हैं जो अनुवादकला के शिक्षण में अत्यंत उपयोगी हैं। इन अभ्यासों की सहायक टिप्पणियां भी अभ्यास वाले पृष्ठ के नीचे छाप दी गई हैं। इसके अशुद्धिसंशोधन, लोकोक्ति-संग्रह, संस्कृत व्यावहारिक शब्द, निबन्धरचना, परीक्षा प्रश्न-पत्र आदि प्रकरण अनुवाद के लिये अत्यंत उपयोगी हैं। अनुवादचन्द्रिका में जो त्रुटियां रह गई थीं इस संस्करण में उनका उचित संशोधन और परिवर्तन कर दिया है। अतः संस्करण की उपयोगिता और भी बढ़ गई है।

निरुक्त—ले० श्री यास्क आचार्य। पूना, भण्डारकर

प्राच्य विद्या मन्दिर, १९८५। पृ० ८३८।
ह० १२५।

निरुक्त श्रीमत् यास्काचार्य द्वारा प्रणीत व्याकरण ग्रन्थ है। यह पुनर्मुद्रित संस्करण निघण्टु पाठ से एवं दुर्गा आचार्य की ऋज्वर्थ नामक वृत्ति से युक्त है। इस संस्करण की रचना निरुक्त की अनेक प्राचीन प्रतिलिपियों के आधार पर की गई है। सर्वप्रथम निरुक्त से सम्बन्धित सभी प्रतिलिपियों को एकत्र करके विषय के स्पष्टीकरण का प्रयास किया गया। तत्पश्चात् व्याकरणगत एवं मुद्रण सम्बन्धी अशुद्धियों का शुद्धीकरण करके आवश्यकतानुसार सम्पूर्ण विषय का अध्यायों में विभाजन किया गया है। कई स्थानों पर स्पष्टीकरण के लिये पाद टिप्पणियों (footnotes) का भी प्रयोग किया गया है।

यह संस्करण बारह अध्यायों में विभाजित है। दूसरे प्रकार का विभाजन पाद और खण्डों में है। विषय के स्पष्टीकरण को ही दृष्टिगत करके वाक्यों और परिच्छेदों को विभाजित किया है। शब्दों की निष्पत्ति के सम्बन्ध में भी प्रणेता ने सुविधानुसार कई स्थानों पर नये प्रयोग किये हैं। जो पूर्णतः सुगम व व्याकरण सम्भव हैं। संस्कृत भाषा का यह व्याकरण ग्रन्थ निरुक्त का प्रथम भाग है।

पालि-महाव्याकरण — जगदीश काश्यप। द्वितीय संस्करण। दिल्ली, मोतीलाल बनारसीदास, १९८५ (पुनर्मुद्रण)। बावन+१८+५७३ पृ०। ह० ८० (सजिल्द); ह० ६० (अजिल्द)।

महात्मा बुद्ध चाहते थे कि उनके धर्म का सन्देश भोपड़ी से लेकर प्रासाद तक समान रूप से व्याप्त हो। इसके अभिप्राय से उन्होंने उस भाषा में समस्त उपदेश दिए जो उस समय हिमाचल और विन्ध्य के मध्यवर्ती देश में सामान्य रूप से बोली जाती थी। यही भाषा मगध-सम्राटों की राज-भाषा बनी और इसका नाम 'मगधी' पड़ा। कालान्तर में यही भाषा 'पालि-भाषा' के नाम से प्रसिद्ध हुई क्योंकि इसमें बुद्ध-वचन सुरक्षित था (पालि मूल त्रिपिटिक)।

पालि के व्याकरणों में 'मोगल्लान' अत्यन्त पूर्ण और प्रौढ़ है। लेखक ने प्रस्तुत ग्रन्थ में इसी के सारे सूत्रों को इस तरह सजाकर सरल भाषा में समझाने का प्रयत्न किया है कि क्रमशः प्रवेशकर व्याकरण का पूरा अधिकार प्राप्त किया जा सके। ग्रन्थ विद्यार्थियों एवं गहराई से अध्ययन करने वालों के लिए समान रूप से उपयोगी है। प्रत्येक पाठ के अन्त में एक अभ्यास दे दिया गया है जिससे विद्यार्थियों को विशेष लाभ होगा। पुस्तक के अन्त में विद्यार्थियों की सहायता के लिए अभ्यासों के संकेत भी दे दिए गये हैं।

पाणिनीय सूत्रपाठ और जैनेन्द्र सूत्रपाठ का तुलनात्मक अध्ययन (विशेषतः संज्ञा, परिभाषा एवं अनुबन्ध के संदर्भ में) — ले० इन्दु दवेसर। मेरठ, अनु बुक्स, १९८५। २२२ पृ०; ग्रन्थ-सूची। ह० ८०।

प्रस्तुत पुस्तक में पाणिनि विरचित अष्टाध्यायी का देवतन्दीकृत जैनेन्द्र व्याकरण के साथ तुलनात्मक अध्ययन अभीष्ट है। इस संदर्भ में लेखक ने पृष्ठ-भूमि के रूप में पाणिनी-प्राचीन आचार्यों का संक्षिप्त विवरण दिया है तथा पाणिनी की सूत्रशैली की विशेषताओं (जैसे प्रत्याहारों, संज्ञाओं, परिभाषाओं तथा अनुबन्धों का यथोचित प्रयोग) का अध्ययन किया है। पाणिनि सूत्रपाठ तथा जैनेन्द्र सूत्रपाठ में प्रत्याहार, संज्ञा, परिभाषा तथा अनुबन्ध आदि की दृष्टि से साम्य एवं वैषम्य दिखाकर जैनेन्द्र सूत्रपाठ पर पाणिनि का प्रभाव तथा शाकटायन, हेम आदि के सूत्रपाठ पर जैनेन्द्र के प्रभाव की विवेचना करते हुए दोनों सूत्रपाठों के सापेक्षिक महत्त्व का आंकलन किया गया है।

लेखक इस निष्कर्ष पर पहुंचे हैं कि पाणिनी तथा देवतन्दी दोनों का प्रतिपाद्य विषय तथा प्रतिपादन शैली समान है। पाणिनी के सूत्रों को किंचित् परिवर्तन के साथ जैनेन्द्र सूत्रपाठ में यथावत् खोजा जा सकता है। इसका उद्देश्य पाणिनीय व्याकरण को संक्षिप्त करना है। इसमें कहीं-कहीं जैन सिद्धान्तों

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के संकेत भी उपलब्ध होते हैं। इन संकेतों की उपस्थिति से कुछ सूत्र दीर्घतर भी हो गये हैं। वार्तिकादि के समावेश के कारण भी कुछ सूत्र लम्बे बन गये हैं। इस तुलनात्मक अध्ययन के आधार पर यह कहा जा सकता है कि जैनेन्द्र व्याकरण की प्रवृत्ति पाणिनीय व्याकरण के निराकरण में नहीं अपितु उसके लघ्वीकरण एवं यथासम्भव जैनधर्म से उसे प्रभावित करके एक नए सम्प्रदाय को जन्म देने के लिए हुई।

Persian-English Dictionary—Comp. by S. Haim.
New Delhi, Kitab Bhavan, 1985 (Reprinted).
xii + 1039 + iv pp. Rs. 200.

For more than three decades, *The Persian-English Dictionary*, in its successive editions, has been recognised throughout the world as an authoritative, compact register of modern Persian and equivalents in English. Developments in technical and scientific subjects are reflected by the inclusion of such words and colloquial expressions of general currency are copiously represented. This work is a companion to the students of modern Persian and to scholars of classical Persian literature, a useful lexicography. *The Persian-English Dictionary* by well-known dictionary compiler S. Haim, meets a need much felt by those who wish to tackle both the literary text and to read the daily papers. *The Persian-English Dictionary* is an independent work as well complementary. It is a concise record of modern Persian vocabulary with English equivalents or vice-versa such as can be found nowhere else at the present time.

Practical Sanskrit-English Dictionary, Containing Appendices on Sanskrit Prosody and Important Literary and Geographical Names of Ancient India—Comp. by Vaman Shivram Apte. Rev. and Enlarged Edn. Delhi, Motilal Banarsidass, 1985 (Reprinted). vii + 2 + 2 + 2 + 1048 + 112 pp. Append. [ISBN: 0-89581-171-5] Rs. 240.

This Dictionary aims at being practical. With this view the author has added quotations and references to the peculiar and note-worthy senses of words, especially such as occur in works read by the student at school or college. To a student, especially a beginner, they are useful, as they supply

him with apt illustrations of the senses of words, and enable him to provide himself with a large stock of choice, idiomatic expressions which are so abundant in the language.

Besides, the Dictionary gives full explanations of the more important technical terms, Particularly in Nyāya Alāṅkāra, Vedānta, Grammar and Dramaturgy, with quotations in Sanskrit whatever necessary. Similarly, striking phrases, some choice expressions and idioms of peculiar combinations of words, have been given under every word where necessary or possible. Mythological allusions in the case of all important personages have been briefly but clearly explained, so as to give the reader most of the facts connected with them. Some of the most common Nyāyas or Maxims have been collected under the word Nyāya for easy reference.

Moreover the Dictionary contains three Appendices (1) on Sanskrit Prosody, (2) the dates, writings etc. of some of the important Sanskrit writers. (3) the most important names in the ancient Geography of India with identifications on the modern map wherever ascertained.

प्रारम्भिक पाणिनीयम् (परम-लघु-सिद्धान्त कौमुदी) —सं० विश्वनाथ शास्त्री । दिल्ली, मोतीलाल बनारसीदास, १९८५ (पुनर्मुद्रण) । ९० पृ० । ६० ५ ।

संस्कृत व्याकरणों में पाणिनीय व्याकरण का स्थान सबसे ऊँचा है। 'प्रारम्भिक-पाणिनीयम्' नामक इस छोटी सी पुस्तिका में जिसे 'परम-लघु-कौमुदी' भी कहा जा सकता है, विस्तार को सर्वथा त्याग दिया गया है, अत्यावश्यक प्रारम्भिक विषय ही संगृहीत किये गये हैं। प्रकरणों में अतिसंक्षेप से काम लिया गया है—सन्धिप्रकरण में अत्यावश्यक साधारण सरल प्रयोग ही संग्रह किये गये हैं—अधिक वैकल्पिक दुरूह प्रयोग छोड़ दिये गये हैं। षड्लिगों में भी बहुत थोड़े से अतिसरल अत्यावश्यक शब्द ही रखे गये हैं, अनन्तर कुछ अवयव देकर, अति संक्षिप्त व्याख्या प्रकरण और संक्षेप से समास प्रकरण दे दिया गया है। लगभग साढ़े चार सौ सूत्रों में सारा ग्रंथ समाप्त कर दिया गया है।

यह तृतीय संस्करण पहले की अपेक्षा संशोधित

तथा परिमार्जित रूप में प्रकाशित किया गया है।
आशा है शिशुछात्र इससे लाभ उठा सकेंगे।

Profiles in Indian Languages—Ed. by A.K. Biswas.
Kanpur, Indian Languages Society, 1985. xi +
341 pp. 4 Plates. Rs. 130.

This book does not seek to serve as a compendium on the hundreds of languages and dialects in the sub-continent and the variety of literatures contained therein only a few 'Profiles' of India's linguistic culture, have been presented here.

The *First Part* deals with script, linguistics and philosophy of Indian languages. *Part Two* contains a set of articles on Indian literature. The *Third* and last *Part* of this book deals with some aspects of the socio-linguistic scene in India and some controversial issues about the role of languages in the post-independence Indian society.

Special problems related to Urdu and Sindhi in India have been discussed by Prof. Waheed Akhtar and Prof. C.J. Daswani respectively. As the last author, A.K. Biswas has attempted to present a panoramic view of the Indian languages and society. At the end of the book, a brief report on the conference, the gists of speeches made during the inaugural and concluding sessions of the conference are presented.

Progression in Second Language Acquisition—Ed. by Tej K. Bhatia. New Delhi, Bahri Publications, 1985. viii + 196pp. (Papers in Applied Linguistics 2) [ISBN: 81-7034-000-4] Rs. 150.

The thirteen papers collected in this volume deal with the theme: Progression in second Language Acquisition. The papers are divided into three major groups, those dealing with the formal features of linguistic structure from phonology to conversational structure, those dealing primarily with personality and social attitude as factors in success in second language acquisition, and finally, those reporting on the evaluation of training programmes in foreign languages and of bilingual education programme.

The four papers on second Language phonology include three studies of production (Hyltenstam and Magnusson, Snow and Campbell, and Guiora et al.) and one of recognition (Eisentein and Hopper). The four papers on the syntactic subject

include two on oral production and two on written.

Role and Significance of Literature in Foreign Language Teaching in India—Ed. by Y.C. Bhatnagar. Delhi, Ajanta Publications (India), 1985. 209pp. Rs. 100.

This book is a modest effort to present the view of the linguists and teachers of Indian and foreign languages including English on the theme 'the role and significance of literature in Foreign Language Teaching in India'. It attempts to place the opinions of the well-known Indian academics; theoreticians and practicing teachers in the field.

The book is divided into three sections: it has theoretical discussions on the role and place of literature in the language and foreign language teaching. This part covers the issues like aims and objectives of FLT in India and an elaborate discussion on the concepts like 'communicative competence' and different methods of teaching a foreign language.

The second part of this book deals with the Applied linguistics, stylistics, linguo-stylistics and the study of literature in the process of Foreign Language Teaching. The last section includes case studies pertaining to Russian, Arabic, Persian, Bhasha-Indonesia English.

The book could be a source material for the scholars in India and a reference material for the scholars in India and abroad. The book could be of use to language planners too.

Sanskrit and Modern Medical Vocabulary: A Comparative Study—by Asoke K. Bagchi. Calcutta, 1978. xiv + 119pp. Biblio., Chart, Abbrev. Pl. Rs. 40. (Distributed by M/s Motilal Banarsidass, Delhi-110007).

This monograph makes a comparative study of Sanskrit and modern medical vocabulary. The author deals very briefly with the history of evolution of man, division of languages, Indo-European language groups and their characteristics. Then alphabetical charts are given showing comparative interrelationships of Sanskritic words with other members of the Indo-European language family and their usage in modern medical vocabulary.

The monograph is a pioneering work in its particular field of linguistic study.

Sanskrit Grammar for Students—by Arthur MacDonnell. Delhi, Motilal Banarsidass, 1985 (Reprinted). xviii + 264pp. [ISBN 0-89581-198-7]. Rs. 45 (Cloth); Rs. 30 (Paper).

The aim of this book is to provide the student with that grammatical equipment which is necessary for reading a Sanskrit text with ease and exactness.

The book is divided into seven chapters and three appendices. Chs. 1-2 deal with Sanskrit Alphabet and Euphonic Combinations—External and Internal Sandhis. Chs. 3-4 describe the system of Skt. Declension and conjugation. Chs. 5-6 are related to Indeclinable words; Nominal Stem Formation and Compounds. Ch. 7 deals with Syntax. The three appendices contain (1) List of Verbs, (2) Metre in Classical Sanskrit, and (3) Chief Peculiarities of Vedic grammar.

The book is fully documented. It has (1) Introduction comprising A History of Sanskrit Grammar, (2) Table of Devanagari Letters, (3) Sanskrit Index and (4) General Index.

Semantic Structure and the Verb: A Propositional Analysis—by Kapil Kapoor. New Delhi, Intellectual Publishing House, 1985. xii + 224pp. Biblio Append. Tables. Rs. 180.

All semantic models specify language structure as a system of propositions which are configurations of nouns uniquely compatible with respective verbs. The perennial problem has been an explicit identification and definition of conceptually obligatory noun-verb relations. The present study is devoted to this crucial problem. It searches for objective criteria, and argues the validity and adequacy of the Pāṇinian *Kāraka* theory for establishing such relations.

India is now the inheritor of both the ancient Sanskrit linguistic tradition and the modern descriptive analytic techniques which themselves resulted from the impact of the Pāṇinian techniques on the western world. As such the task of the Indian scholar is, (i) to fruitfully integrate the two traditions, and (ii) to evaluate, develop and make public the somewhat esoteric Indian grammatical tradition by applying its principles and techniques

to modern Indian languages. The present study is an effort in this direction.

Structure of the Maghahi Verb—by Sheela Verma. New Delhi, Manohar Publications, 1985. xiv + 118pp. Biblio. Rs. 80.

This book represents the first systematic linguistic study of any aspect of the Maghahi language. The methodological orientation is that of Transformational grammars in linguistic theory. This study has attempted to investigate the various aspects of the verbal system of Maghahi by setting up an analytical frame-work through which important conclusions can be drawn about its nature. It is hoped that this frame-work will be valid for the analysis of other structurally similar languages too, such as, Bhojpuri, Maithili, as well as Hindi and the many related languages of the Hindi region. The extent that the overall frame-work of analysis and the individual structural entities posited can be relevant to other South Asian languages, they can become reference points for the identification of typological features and the discussion of typological similarities and dissimilarities.

The points of special interest in this study are, among other things, the rich system of transitivity in this language and the morphophonemic behaviour of verb stems which crucially takes into account the grammatical feature of transitivity. In regard to tense forms, we find that some of them are manifested through single words finite verbal constructions and they have a particular internal structure. The structure of the Auxiliary turns out to be the same as these single word finite verbal constructions. The tense/mode varieties of the Auxiliary, happen to be just those tense/mode forms which are possible in the single-word finite verbal forms. This analytical scheme together with the recognition of a system of 'complex stems' goes a long way in systematizing the array of verbal strings one finds in the language. In fact, such an analytical scheme, it seems, would be eminently revealing also for a language like Hindi and other related languages, and help bring out their underlying regularities. This book in that sense could then be treated as a contribution to the study of the structure of South Asian languages in general.

Style, Structure and Criticism (Literary and Linguistic Stylistics)—Ed. by David Birch. New Delhi, Bahri Publications Pvt. Ltd., 1985. iv + 180pp. (Papers in Applied Linguistics 3). [ISBN: 81-7034-001-2]. Rs. 150.

Style, Structure and Criticism edited by David Birch brings together a collection of essays on literary and linguistic stylistics which show not only the enormous diversity of the growing discipline of stylistics, but also its equal debt to both linguistics and literary scholarship. The essays are all original, they have not appeared anywhere else and cover topics as wide-ranging as story-processing, thematic structure and coherence, as well as traditional analyses of style; discourse analysis based approaches to text constructions and metrics.

Tibetan-English Dictionary with Sanskrit Synonyms—Ed. by Sarat Chandra Das. New Delhi, Gaurava Publishing House, 1985 (Reprinted). xxxiv + 1353pp. Rs. 150 (Distributed by:—M/s Motilal Banarsidass, Delhi).

Alex, Csoma de Koros, the pioneer student of Tibetan, in the preface of his *Tibetan-English Dictionary*, Published in 1834, wrote as follows:—“When there shall be more interest taken for Buddhims (which has much in common with the spirit of true Christianity) and for diffusing Christian and European knowledge throughout the most eastern parts of Asia, the Tibetan Dictionary may be much improved, enlarged, and illustrated by the addition of Sanskrit terms.”

“Babu Sarat Chandra Das brought with him four dictionaries of the classical Tibetan; one of these being a well-known Tibetan-Sanskrit Dictionary, compiled from a large number of named Tibetan as well as standard Sanskrit works, and dating from the 13th century A.D. and another being a *Sanskrit-Tibetan Dictionary*, which explains the Tantrik Portion of the Buddhist Scriptures. The external arrangement of the dictionary will be as follows:—The Tibetan words will be placed first in alphabetical order, next their accepted Sanskrit equivalents; next the English rendering of the Tibetan terms; then will follow what is to be a special and valuable feature of the new dictionary. The meaning of each technical term is to be illustrated by extracts, with exact references from Sanskrit-Buddhist and Tibetan

works. Further, it is proposed that Babu Sarat Chandra Das should include in the dictionary words of modern Tibetan which were not known to Csoma or Jaschke. The materials which he has amassed during his two journeys to and residence in Tibet give him exceptional facilities for making the work complete”.

Tibetan-Sanskrit Dictionary—Comp. by Lokesh Chandra, Compact Edn. Kyoto, 1982 (Reprinted). xi + 2560pp. Y23,000. (Distributed by:—M/s Motilal Banarsidass, Delhi).

No comprehensive and systematic work was undertaken either in the East or in the west, for supplying the Sanskrit equivalents of Tibetan renderings in the form a dictionary. Dr. Lokesh Chandra's compilation is a laudable effort in this direction. Terms pertaining to technical subjects like astronomy, medicine, iconography, metrics, prosody and philosophy have also been included. All the Tibetan vocabulary entries are arranged alphabetically; he compound and important phrases too appear in their alphabetical order. Tibetan entry is followed by its Sanskrit equivalent in the Devanagari script and in Tibetan transcription. The Sanskrit equivalents are also given in the alphabetic sequence, after the references are given to their source. Illustrations of the lamaistic pantheon, a number of which are being published for the first time, enhance the value of this dictionary. The dictionary shall facilitate the understanding of Tibetan literature and aid the *Chāyā* or restoration of lost Buddhist literary monuments.

यास्क-निघण्टु तथा निरुक्त—सं० एवं अंग्रेजी-भाषान्तरकार लक्ष्मणस्वरूप; हिन्दी-भाषान्तरकार सत्यभूषण योगी एवं शशिकुमार। दिल्ली, मोतीलाल बनारसीदास, १९८५ (पुनर्मुद्रण)। xxviii + ७७४ पृ०। रु० १३० (सजिल्द); रु० १०० (अजिल्द)।

प्रस्तुत ग्रंथ डॉ० लक्ष्मणस्वरूप द्वारा कृत निघण्टु और निरुक्त के अंग्रेजी अनुवाद का सत्यभूषण योगी एवं शशिकुमार द्वारा किया गया हिन्दी भाषान्तर है।

‘निघण्टु’ विश्व में कोश-निर्माण का सर्वप्रथम

ज्ञात प्रयास है। यह वैदिक ऋचाओं में प्रयुक्त दुर्लभ और दुर्लभ शब्दों का संग्रह है। इसमें शब्दों की व्याख्याएँ नहीं हैं। इसलिये यह आधुनिक अर्थ में 'कोश' नहीं है, बल्कि 'शब्द-संग्रह' है जिसे परंपरा यास्क-कृत मानती है।

निघण्टु में पाँच अध्याय हैं। प्रथम तीन को नैघण्टुक काण्ड, चतुर्थ को नैगम काण्ड और पंचम को दैवत काण्ड कहते हैं। इन तीनों काण्डों के विषय क्रमशः पर्यायवाची शब्द, अनेकार्थवाची शब्द और देवता हैं।

'निरुक्त' निघण्टु का महर्षि यास्क-कृत सुप्रसिद्ध भाष्य है। यह निर्वचन, भाषाविज्ञान एवं शब्दार्थ—विज्ञान का प्राचीनतम भारतीय ग्रंथ माना जाता है।

देवराजयज्वन् ने निघण्टु के प्रत्येक शब्द की व्याख्या की है। इसलिये उसकी टीका का विशेष महत्व है। और इसमें उस समय में निघण्टु के स्वरूप की जानकारी होती है। उन्होंने आलोचनात्मक संस्करण प्रस्तुत किया। उनके अनुसार यास्क ने नैघण्टुक काण्ड में १५० शब्दों की व्याख्या की जिसे बाद में स्कन्दस्वामी ने २०० तक पहुँचा दिया।

रॉथ (Roth) ने देवराज की टीका की परीक्षा की और कहा कि देवराज की टीका संतोषजनक नहीं है। उन्होंने इस के पक्ष में कई प्रमाण दिये हैं।

LITERATURE

अग्निशिखा—ले० डा० पुष्पा त्रिवेदी, बिलासपुर।
वैदिक मुद्रणालय, १९८४। पृ० ९५। ६० पृ०।
अंग्रेजी अनुवाद सहित।

अग्निशिखा नामक काव्य में विप्रलम्भ श्रृंगार की अद्भुत अभिव्यक्ति को गीतों की माला में निबद्ध करके प्रस्तुत किया गया है। रसों की परिपक्वता, भावों की भव्यता, भावों के अनुरूप भाषा का प्रयोग,

शब्द अर्थ एवं अलंकारों का चातुर्यपूर्ण सन्निवेश इस गीति काव्य को प्रशस्ति पद पर स्थापित करते हैं। विरह एवं उपालम्भ की, गीतों के गुच्छों में प्रस्तुति अपूर्व है।

प्रकृतिसिद्ध नारी हृदय की मृदुता, पुरुषों की अपेक्षा अधिक अनुभूति की सघनता, संवेदनाओं का तीव्र उद्वेग, अपनी भावनाओं का समर्पण, स्नेह उत्पन्न करने वाली संभावनाएँ ही इस सकल काव्य का बीज हैं। नारीजन सुलभ संवेदना की बहुलता की व्यथा से व्यथित हृदय की व्याकुलता सर्वत्र देखी जा सकती है। सुन्दर छन्दों में निबद्ध इस गीति काव्य का प्रमुख उद्देश्य ही हृदय के कोमल भावों की अभिव्यक्ति करना है। इस गीति काव्य में विरह विदीर्ण हृदय के सहज उच्छ्वासित भावों की सूक्ष्म अभिव्यक्ति श्री जयदेव रचित 'गीत गोविन्द' की परम्परा को स्थापित करती है।

अमर काव्यम्—ले० रणछोड़ भट्ट। उदयपुर,
साहित्य संस्थान, राजस्थान विद्यापीठ, १९८५।
पृ० ६२+३०८। ६० पृ०।

'अमर काव्यम्' संस्कृत भाषा में निबद्ध ऐतिहासिक काव्य है। इसमें मेवाड़ का प्रारम्भ से लेकर महाराणा राजसिंह के वि० सं० १७०६ में सिंहासनाखण्ड होने तक का क्रमबद्ध इतिहास प्रस्तुत किया गया है। महाकवि रणछोड़ भट्ट मेवाड़ के महाराणा जगतसिंह, राजसिंह और जयसिंह के समकालीन और उनके आश्रित कवि थे। 'अमर काव्य' का प्रस्तुत मूलपाठ संस्थान के भूतपूर्व निदेशक डॉ० देवीलाल जी पालीवाल की हस्तलिखित प्रति को आधार मानकर तैयार किया गया है।

लेखक ने स्वयं इस काव्य को 'वंशावली' कहा है। इसमें क्रमवार प्रत्येक शासक के काल की प्रमुख घटनाओं एवं उपलब्धियों का वर्णन किया गया है। पूर्ववर्ती विवरण के लिये लेखक निश्चय ही चारण-भाटों की वंशावलियों, बहियों और खातों पर तथा शिला प्रशस्तियों और अन्य उपलब्ध

सामग्री पर निर्भर रहा है। मेवाड़ के शासकों को अधिकांशतः शिव से सम्बद्ध बताया है। इस प्रकार उनके अलौकिक शक्ति-सम्पन्न और चमत्कारपूर्ण होने की कल्पना की है। मेवाड़ के अनेक पूर्ववर्ती शासकों के सम्बन्ध में अमर काव्य में महत्वपूर्ण सूचनाएं संग्रहीत हैं।

इस काव्य में बीस सर्ग हैं। जितनी विस्तृत सामग्री इसमें दी है, संभवतः मेवाड़ के प्राचीन-काल के बारे में इतनी सामग्री कहीं नहीं मिलती। आशा है कि इस शोधपूर्ण कृति का विद्वत्समाज के द्वारा हृदय से स्वागत किया जायेगा।

Bhallata Śatakam (भल्लटशतकम्) —by Bhallata. Critical Edn. With Māheśvarī Sanskrit Commentary, Hindi and English Translation—Ed. by Vedakumari Ghai and Rampratap. New Delhi, Meharchand Lachhamandass, 1985. 38 + 134pp. Append. Rs. 50.

Kashmir has been a cradle of Indian culture and civilization and has made significant contribution to the enrichment of Indian literature and thought. This book contains about 100 verses of the Kashmiri poet Bhallata who is said to have flourished in the 9th century A.D. The work has been critically edited and translated in Hindi and English by Dr. Vedakumari Ghai and Dr. Rampratap of Jammu University.

The editors have given an elaborate Introduction in Hindi and English which critically examines the date of Bhallata and the quality of his work. The value of this edition is further enhanced by the inclusion of an old Sanskrit commentary from the pen of a south Indian writer, Maheśvara, which has been published for the first time. The verses of this śataka are full of satire and depict realities of life. This type of poetry has its eternal value and is relevant for all times.

The Book and Yudhishtir—by Buddhadeva Bose; Tr. into English by Sujit Mukherjee. Hyderabad, Sangam Books, 1986. xviii + 206pp. Index [ISBN 0-816-131-4603] Rs. 80.

This book is a translator's homage to the original work in Bengali. *Mahabharata Katha*. Buddhadeva's original text is interesting and smooth.

The approach to the work is literary. Although *Mahābhārata* is the main subject of discussion, *Rāmāyaṇa* and other ancient texts have also been referred to. Buddhadeva Bose has tried to show through this work that *Mahābhārata* is no dim and petrified account of antiquity, but that it is very much present in the flow of human life even now.

Since the subject of this book mainly concerns ancient literature due care has been taken in transcribing Greek and Latin names into Bengali.

This translation is meant for the common reader and not for the scholar.

Comparative Indian Literature—Ed. by K.M. George. New Delhi, Macmillan India Limited, 1985. x + 723-1460. Rs. 300.

Comparative Indian Literature is a prestigious Silver Jubilee project of the Kerala Sahitya Akademi. It is essentially a history of Indian literature with a generic approach. This approach and the consequent design and structure of the work facilitate comparative studies of the various constituents of Indian literature. Nothing like this seems to have been attempted before. Thus in the first volume, after a quick look at the languages of India, there follow sections of folk literature, traditional poetry, modern poetry, drama and novel. In the second volume there are sections on short story, general prose, biographical writings, literary criticism, children's literature and finally one on movements and institutions. Under each generic division surveys of literary achievement in the various languages have been presented. Each section commences with a general introduction highlighting common areas and distinctive features of the various literatures. There is also an important appendix dealing with Indians writing in English and literatures of Dogri, Konkani, Maithili, Manipuri, Nepali and Rajasthani. Great control is maintained not to overplay the claims of individual languages.

Concise Descriptive Catalogue of the Persian Manuscripts in the collection of the Asiatic Society of Bengal—by Wladimir Ivanow. Calcutta, The Asiatic Society 1985. xxxvii + 934pp. Abbrev., Index Rs. 190.00.

The present Catalogue contains a concise descrip-

tion of the first part of the Persian Manuscripts preserved in the library of the Asiatic Society of Bengal. The principal aim of this Catalogue is to convey an adequate idea of the contents of the collection in order to render it as a whole accessible to every student.

An attempt has been made to give more detailed descriptions of all rare works which are of importance in their respective sections of Persian literature. To facilitate the actual handling of the collection a brief review of its most important items is given.

The earliest copies come from the VII or VIIIc. XIII-XIVc. The first of them was probably transcribed in Khorasan, and the second in Bukhara. The copies of the IXc./XVc. also are chiefly of non-Indian origin, although there is amongst them a very valuable copy of *Shāhnāmā*, indubitably Indian. The copies of the Xc./XVIc. come chiefly from Bukhara and Herat, but some of them were transcribed in India.

Dhammapada: Wisdom of the Buddha English-Pali Edn.—Tr. by Harischandra Kaviratna. Pasadema, 1980. xxviii + 177pp. Gloss. Append., [ISBN: 0-911500-39-1]. \$ 7.50.

Early in life Dr. Harishchandra Kaviratna acquired a knowledge of Sanskrit, Prakrit, Magadhi, Hindi, English, German, Latin, and other languages and arts. He has contributed immensely to our Sinhala literature on a multiplicity of subjects such as Yoga, Indian philosophy, Mahāyāna, Theravāda, Zen, Tantrism, Peruvian and Mayan cultures, pre-Christian European cultures, and Egyptology.

The present version of *Dhammapadam* is a verbatim translation which has carefully preserved the true spirit of Buddha's very word. This anthology may be regarded as a Buddhist encyclopaedia in miniature.

Essay on the Myth of the Ṛbhus—by Felix Neve; Tr. from French by G.V. Davane. Delhi, Ajanta Publications, 1985. xxix + 370pp. Append. [ISBN: 81-202-0150-7]. Rs. 250.

This is a very old and a very rare book giving a critical exposition of the myth of the Ṛbhus, one of the most curious myths in Vedic literature. The two groups of minor, but interesting vedic divini-

ties are the Āsvins and the Ṛbhus. The Āsvins have been thoroughly studied by Indians as well as Western scholars, but the Ṛbhus have remained comparatively neglected.

While translating the book she has tried to remain faithful to the original avoiding even the slightest change. Although she could have simplified Professor Neve's difficult constructions, and offered a condensed form of the conclusions, drawn by Professor Neve, but intentionally she has not done this, as she wanted to retain the original diction of Professor Neve. There is a peculiar charm in reading this book in the old style of the first half of the 19th century. The book contains a large number of footnotes.

The book which has remained unknown to the students and research-scholars in the subject of Sanskrit, will be very useful to Sanskrit Studies, particularly in the field of Vedic literature. The work offers a critical detailed exposition of the nature of the Ṛbhus and their myth, in its cultural, historical and religious aspects.

Ethos of Indian Literature: A Study of its Romantic Tradition—by K.S. Srinivasan. Delhi, Chanaliya Publications, 1985. vi + 244pp. Biblio, Append., Abbrev. Rs. 170.

The book brings to light, for the first time, the linkages between the Prakrit tradition and the early Tamil tradition, citing parallels in the Gāthās and in the Saṅgam poetry. Drawing attention to the fallacies that have been fed as facts, the book provides evidences that the traditional literature projects the image of India as one vast cultural unit fostering free exchange of ideas and experiences up and down the old trade routes known as Dakshinapatha and Uttarapatha.

The book establishes this with about a hundred samples of similar poems in Prakrit, Tamil and Sanskrit, forming the Triveni of Indian literature.

Linguistically too, the book breaks new grounds firstly, by looking upon Tamil as Dravidi-Prakrit (hinting at affinity with Hindi) and secondly, by opening up the possibilities for the evolution of an Indian grammar, covering all languages (except Urdu and Kashmiri).

Gitagovinda: Love Song of the Dark Lord—Jayadeva; Ed. and Tr. by Barbara Stoler Miller. Delhi,

1984. xx + 225pp. Gloss. [ISBN: 81-208-0366-3] (Cloth); [ISBN: 81-208-0367-1]. (Paper). Rs. 80 (Cloth); Rs. 50 (Paper)

Jayadeva's dramatic lyrical poem *Gītagovinda* is a unique work in Indian literature and a source of inspiration in both medieval and contemporary Vaiṣṇavism. It concentrates on Kṛṣṇa's love with the Cowherdess Rādhā. Intense earthly passion is the example Jayadeva uses to express the complexities of divine and human love.

It describes the loves of Kṛṣṇa and Rādhā in twelve cantos containing twenty-four songs. The songs are sung by Kṛṣṇa or Rādhā or by Rādhā's maid and are connected by brief narrative or descriptive passages. The appropriate musical mode and rhythm for each song are noted in the text. This poem is really a kind of drama, of the *rāga-kāvya* type, since it is usually acted.

Critical acclaim of the poem has been high, but its frank eroticism has led many Indian commentators to interpret the love between Rādhā and Kṛṣṇa as an allegory of the human soul's love for God. Learned and popular audiences in India and elsewhere have continued to appreciate the emotional lyricism the poem expresses in its variations on the theme of separated lover's passion.

Glory of Rama: A collection of Essays. Bombay, Central Chinmaya Mission Trust, 1985. vi + 320pp. Rs. 25.

This book is a collection of essays by various prominent authors and scholars on the glory of Sri Rāmachandra, the companionship of Lakṣmaṇa, the chastity of Sitā and the greatness of Hanumān etc.

This book enlightens readers about the greatness of Rāmāyaṇa and portrays perfectly the characters of this glorious Epic.

History of Indian Literature—M. Winternitz, Tr. from German into English—by Subhadra Jha. Vol. III; 2 Parts in 1. Delhi, Motilal Banarsidass, 1985 (Reprinted). Part I: Classical Sanskrit literature; Part II: Scientific Literature, xviii + 758pp. Abbrev. [ISBN 81-208-0056-7]. Rs. 160.

The present work is an English translation of the two parts of Volume III of M. Winternitz's well-

known *History of Indian Literature* from the original German.

Part I covers the history of classical Sanskrit Literature comprising ornate poetry, dramatic poetry, narrative literature and Champūs. Part II covers the characteristics of the Scientific Literature, Grammar, Lexicography, Philosophy, Dharmaśāstra, Arthaśāstra (Nītiśāstra), Architecture, Saṅgitaśāstra, Kamaśāstra (Erotics), Āyurveda, Astronomy, Astrology and Mathematics.

This part also contains a useful appendix surveying briefly the modern Indian literature in Tamil, Punjabi, Hindi, Marathi and Bengali.

The author has tried to provide the reader with a clear and lucid representation of every type of Sanskrit literature and to introduce him to the pulsating heart of the spiritual creations of India. He gives solid grounds on which further researches may be carried on.

Note: Vol. I containing Vedas, Upanishad and Puranas and Vol. II containing Jain and Buddhist literature have already been published.

India in Russian Literature—by R.H. Stacy. Delhi, Motilal Banarsidass, 1985. vii + 132pp. Biblio. [ISBN-0-89581-759-4]. Rs. 135.

The purpose in writing this book has been threefold: to bring together in one study the otherwise scattered data on the various instances of contact between India and Russian literature; to trace and explain certain exemplary allusions to Indian matter in Russian prose and poetry; and to indicate, mainly through examples, the ways in which Russian writers, from the earliest times to the present, have utilized in their works either information concerning India, or themes and concepts drawn from various areas of the Indian traditions. The principal concern in this study has been for literary and linguistic matters, the author felt free to refer from time to time, not only to the other arts but also to certain details of both Indian and Russian history, as well as to other Indo-Russian connections of one kind or another.

Indian Poetry—Tr. by Edwin Arnold. New Delhi, Cosmo Publications, 1985 (Reprinted). 270pp. Rs. 165.

There exist certain colossal, unparalleled, poems in the vast treasures of Sanskrit language. Many

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of these remained hidden for centuries until these were revealed to the outside world in pieces by great scholars.

In the pages of this book are the authentic translation of a few such great poems. The book also includes "Two Books from the Land of India"—"Book of Great Journey" and the "Book of the Entry into the Heaven", being the Seventeenth and Eighteenth Parvas of that great epic, "Mahābhārata".

Kadambari of Bānabhaṭṭa and His Son Bhūṣaṇabhaṭṭa with the Commentaries of Bhānucandra and his Disciple Siddhacandra, Protégés of the Emperor Akbar—Ed. by Kashinath Pandurang Parab; Rev. by Wasudeva Laxmana Shastri Pansikar. Delhi, Nag Publishers, 1985 (Reprinted). 28 + 711pp. Rs. 120.

Kādambārī is a prose-romance of kathā type. It narrates the love-story of Candrāpiḍa and Kādambārī in the present and the past lives. Parallel to this story runs the love-story of Puṇḍarika and Mahāśvetā. It contains some bibliographical account of the author in the beginning. The work is extremely scholastic and is highly praised by Indians. Some Western scholars have, however, deprecated it as an artificial production.

The present edition contains the entire text of the book with Sanskrit commentaries of Bhānucandra and his disciple Siddhacandra and an Introduction and synopsis by Mathuranath Sastri. It is a fine reproduction of the earlier edition of Nirṇaya Sagar Press.

कालिदास के साहित्य में बिम्ब-विधान—ले० भवानी
दत्त काण्ड्याल । आगरा, शब्द श्री प्रकाशन,
१९८५। १५+२२३ पृ०। ग्रन्थसूची। रु०
६०।

रस, छंद, अलंकार, ध्वनि, गुण, रीति आदि काव्यालोचन के विविध पहलुओं की दृष्टि से महाकवि कालिदास के काव्य की पर्याप्त समीक्षा की जा चुकी है। वर्तमान समय में आलोचना के नए आयामों में बिम्ब-योजना को प्रचुर महत्व दिया जाने लगा है। प्रस्तुत पुस्तक में बिम्ब-विधान की

दृष्टि से कालिदास के काव्यों का आंकलन किया गया है।

पुस्तक नौ अध्यायों में विभक्त है। प्रथम अध्याय में काव्य-बिम्ब के स्वरूप का विश्लेषण प्रस्तुत करते हुए काव्य-तत्त्व के रूप में बिम्ब का मूल्यांकन किया गया है। द्वितीय अध्याय का प्रधान विषय बिम्बों का वर्गीकरण तथा गौण-विषय समानधर्मी काव्य-तत्त्वों से उसकी तुलना है। तृतीय अध्याय में कालिदास के साहित्य में उपलब्ध चाक्षुष बिम्बों का विश्लेषण किया गया है। चतुर्थ अध्याय में कालिदास के ध्वनि-बिम्बों का विवेचन किया गया है। पंचम अध्याय में कालिदास विरचित स्पर्श बिम्बों का विवेचन है। छठा अध्याय गन्ध बिम्बों से संबंधित है। सातवें अध्याय में आस्वाद बिम्बों और मिश्रितेन्द्रिय बिम्बों पर प्रकाश डाला गया है। आठवें अध्याय में अन्तःकरण ग्राह्य बिम्बों का विश्लेषण किया गया है। नवम अध्याय में कालिदास के बिम्बों का भावपक्ष और कलापक्ष के साथ तादात्म्य दर्शाया गया है। इसी अध्याय के अन्त में ग्रंथ का उपसंहार करते हुए गवेषणाप्रसूत निष्कर्ष के साथ-साथ इस ग्रंथ की सहृदय सामाजिकों, संस्कृत समीक्षकों, पाश्चात्य समीक्षकों एवं कवि मंडली के लिए उपादेयता को स्पष्ट किया गया है।

कर्मयोगी : घनश्यामदास; घनश्यामदास बिड़ला का
प्रामाणिक जीवन-चरित्र—ले० लक्ष्मीनारायण
लाल। नई दिल्ली, हिन्दुस्तान टाइम्स प्रकाशन,
१९८५। १४+३+४+५+४१७ पृ०। चित्र।
रु० ८०।

रामनवमी के दिन सन् १८६४ में पिलानी जैसे छोटे गांव में जन्म लेकर घनश्यामदासजी ने उच्चतम आकांक्षाओं की प्राप्ति के लिए स्वप्न देखे और बहुत छोटे व्यवसाय से अपना जीवन आरम्भ करके अंततः एक महान उद्योगपति बने। महात्मा बुद्ध ने कहा था—'अप्प दीपो भव'—स्वयं अपने प्रकाश बनो। हजारों वर्षों के बाद घनश्यामदास

किया
प्रधान
प्रस्तुत
प्रांकन
विषय
नधर्मी
प्रधाय
विश्वों
प्राय में
गया
स्पर्श
स्वों से
और
प्रा है।
वों का
लेदास
साथ
पन्त में
नष्कर्ष
जिकों,
कवि
प्रा है।
ना का
रायण
नाशन,
चेत्र।
लानी
जी ने
न देखे
ारम्भ
हात्मा
अपने
मदास

जी ने उसी आदर्श को पकड़कर स्वयं अपना पथ-प्रदर्शन किया। उनका जीवन अनेक गुणों का सम्मिश्रण रहा है। वे उदार और यथार्थवादी व्यक्ति थे और हमेशा उन्होंने अपने जीवन में उच्च मूल्यों को कामना की और साहस तथा निर्भीकता का जीवन-पर्यंत परिचय दिया।

पिलानी में विड़ला इंस्टीट्यूट ऑफ टेक्नोलॉजी एण्ड साइंस की स्थापना कर वे २१वीं सदी के अग्रचेता बने। धनश्यामदासजी जैसे महापुरुषों के जीवन अग्रगामी पीढ़ी के लिए प्रेरणदायी और मार्गदर्शक होते हैं। इसीलिए उसका महत्व है। इस पुस्तक में प्रयास किया गया है कि उनके समूचे जीवन की विवेचना तो की ही जाये साथ ही यह भी उल्लेख किया जाये कि इस देश के आर्थिक विकास और राजनीतिक जीवन में उनकी क्या भूमिका रही है? महात्मा गांधी के सान्निध्य में आकर उन्होंने भारत की स्वतंत्रता प्राप्ति में क्या भूमिका निभायी है। उनके जीवन की विशेषता यही थी कि उद्योगपति होने के साथ-साथ वे समाज-सेवी, कुशल लेखक, ओजस्वी-वक्ता, ललित कलाओं में दक्ष और इन सबके परे अथक परिश्रमशील एक कर्मयोगी थे।

हिन्दुस्तान टाइम्स की स्थापना का श्रेय धनश्याम दासजी को है और वे वर्षों तक हिन्दुस्तान टाइम्स प्रकाशन समूह के अध्यक्ष भी रहे हैं। इसीलिए यह उचित समझा गया कि रामनवमी को उनके जन्म दिवस पर यह ग्रन्थ प्रकाशित कर पाठकों के सामने प्रस्तुत किया जाये। यह महत्वपूर्ण ग्रन्थ निस्सन्देह हिन्दी के जीवनी-साहित्य को समृद्ध करेगा।

Kerala Varma and His Works—by Poorvattoor Ramakrishna Pillai. Trivandrum, Anitha Publications, 1985. xiii + 346pp. Biblio. Abbrev. Rs. 140.

The present volume, an anthology of the shorter compositions of the celebrated author Kerala Varma Valiya Koil Tampuran (1845-1914) consists of two parts. The first part, which forms the introduction, exhaustively deals with the

topics: Kerala Varma—his life and mission; childhood and education; evolution to maturity; imprisonment; patronage of Visakhām Tirunāl; and the evening of life. The second part presents more than two dozen Sanskrit compositions belonging to several literary genres such as Stotras, Campū, Bhāna, Prāśasti etc. Each is introduced briefly before the text is given in the Devanagari script. It may be noted that the *Sṛṅgāra-manjaribhāṇa* is printed here for the first time. The versatility of the author becomes evident from a perusal of the text.

Dr. Poovattoor Ramakrishna Pillai has fruitfully searched the literary storehouses of Kerala to unearth the precious contributions of Kerala Varma and has succeeded in bringing to light almost all such works.

The King and the Clown in South Indian Myth and Poetry—by David Dean Shulman. Princeton, N.J., 1985. xvi + 447pp. Biblio., Gloss. [ISBN: 0-691-05457. 6]. \$ 57.00 (Distributed by:—M/s Motilal Banarsidass, Delhi-110007).

This book offers a fresh interpretation of medieval South Indian society, and, in particular, the political order, as seen in literary images in Tamil, Telugu, and Sanskrit texts. These images suggest the spiritual and social dynamics of South Indian kingship: the king must undergo experiences of exile, masquerade, and possession by a clownlike anti-self, all these transformations being integral components of his role. As in Shakespeare and Rabelais, the king is closely connected to various cosmic figures; but this association follows distinctly Indian patterns that present important contrasts with Western notions of kingship and the state.

The author discusses the tragi-comic aspect of Chola kingship in relation to other Indian expressions of comedy, such as the *Vidūṣaka* of Sanskrit drama, folk tales of the jester *Tenāli Rāma*, and clowns of the South Indian shadow-puppet theaters. The symbolism of the king emerges as part of wider range of major symbolic figures—Brahmins, courtesans and the “tragic” bandits and warrior-heroes.

महाभारत का काव्यार्थ—ले० विद्यानिवास मिश्र।
नई दिल्ली, नेशनल पब्लिशिंग हाउस, १९८५।

१२७ पृ० । (हीरानन्द शास्त्री स्मारक व्याख्यान-माला ४) । ६० ४२ ।

काव्यशास्त्र के रचयिताओं में केवल आनन्दवर्धन का ध्यान महाभारत के काव्य-पक्ष पर गया, पर उन्होंने भी महाभारत के काव्य-गठन को विशद मीमांसा प्रस्तुत नहीं की। महाभारत के काव्य-पक्ष पर पुनर्विचार उन्नीसवीं शताब्दी में शुरू हुआ और उस पर रवीन्द्रनाथ ठाकुर, चक्रवर्ती राजगोपालाचार्य, बालगंगाधर तिलक, श्री अरविंद जैसे विचारकों का ध्यान गया। तब भी मुख्यतः ग्रन्थ के आध्यात्मिक संकेतों के निरूपण पर या उसके सामाजिक दर्शन के विश्लेषण पर अधिक बल रहा। काव्य की दृष्टि से ग्रन्थ के सौन्दर्य का अध्ययन प्रकीर्ण शोध-प्रबन्धों में टुकड़ों-टुकड़ों में किया जाता रहा। ग्रन्थ की एकान्विति पर शुद्ध साहित्य की दृष्टि से समग्र विचार अब तक नहीं हुआ था।

प्रस्तुत पुस्तक में लेखक ने महाभारत की एकान्विति पर समग्र दृष्टि से विचार किया है। लेखक का यह मत है कि महाभारत का रस न शान्त है, न करुण, अपितु मुख्य रस एक अव्यय भाव है, एक अच्युत भाव है। एक सर्वभूतात्म भाव है। इसी काव्य-पक्ष का लेखक ने अपनी इस पुस्तक में निरूपण करने का सफल प्रयास किया है। परिशिष्टों में दिए गए आख्यानों के सार से पुस्तक का महत्व और भी बढ़ गया है।

Mahabharata: A Literary Study—by Krishna Chaitanya. New Delhi, Clarion Books, 1985. xxvii + 462pp. Rs. 175.

The Mahābhārata is the greatest epic poem in the world. Revered as a religious text by the people of India, it has been recognised by people all over to be a classic of world literature too. Though studies of some facts of the work are available, there has so far been no comprehensive and detailed literary study of the work. This is being offered for the first time in this work.

The Gītā, which is a part of the Mahābhārata, has been extensively studied and in many langua-

ges, but as a detached text. The author, who regards the Mahābhārata as the main metaphor of the poet, shows that the Gītā cannot be isolated thus from its embedding in the epic and has analysed its message in detail, the space devoted this being as extended as in most of the books on the Gītā that have been published.

A dedicated work by a writer who is the author of a five volume philosophy of freedom and a ten-volume history of world literature, its analysis of the philosophy of the epic is against the background of the major currents of world Philosophy.

महाभारत मूल संस्कृत श्लोक और हिन्दी अर्थ साहित—श्रीपाद दामोदर सातवलेकर (प्रधान सं०) श्रुतिसिला शर्मा (सहायक सं०)। पाराधि, जिला बालासदा, स्वाध्याय मंडल, १९६८-१९८०। ६० १८। (each vol.)

महाभारत प्रस्तुतः न महाकाव्य है और न इतिहास ग्रंथ यह तो एक विश्वकोश है, जिसमें तत्कालीन सामाजिक, राष्ट्रीय और अन्य सभी पहलुओं पर प्रकाश डालने वाले सभी विचारों के दर्शन किये जा सकते हैं। महाभारत के पूर्व के ग्रंथों में जिन-जिन विषयों का विवेचन किया गया है उन सबका सूक्ष्म दर्शन इस ग्रंथ में किया जा सकता है।

महाभारत १८ पर्वों में विभक्त है। आदिपर्व इसका प्रथम पर्व है। इसमें प्रस्तुत संस्करण के अनुसार २१८ अध्याय और ७६८४ श्लोक हैं। इस पर्व में अनेक उपपर्व हैं। अनुक्रमणिका एवं पर्व की गणना के बाद इसकी कथा जनमेजय के सर्पसत्र में जनमेजय के भाइयों के द्वारा मारे गये कुत्ते की माता सरमा से शुरू होती है। तदनन्तर धौम्य के तीन शिष्य अरुण, उपमन्यु और वेद की कथायें हैं। दूसरे पर्व का नाम सभापर्व है। इसमें अनेक प्रकार की सभाओं का वर्णन है। इसमें भी अनेक उपपर्व हैं।

अरण्यकपर्व, जिसे वनपर्व की संज्ञा भी दी गई है, महाभारत में तीसरे स्थान पर है। इस पर्व में पांडवों के अरण्यवास का वर्णन है। विराटपर्व का

स्थान इसमें चौथा है। इस पर्व में अज्ञातवास का तेरहवां वर्ष पाण्डवों ने विराट के पास छद्मवेश बनाकर किस तरह बिताया, इन सबका बड़ा ही मनोहारी वर्णन है।

भीष्मपर्व महाभारत के अन्तर्गत छठा पर्व है। इस पर्व में महर्षि व्यास ने भीष्म के द्वारा किये गये युद्ध का वर्णन किया है। मुख्यतः यह पर्व भीष्म के सेनापतित्व का वर्णन करता है। इस पर्व में ११७ अध्याय हैं। यह भीष्मपर्व अनेक दृष्टियों से महत्वपूर्ण है। प्रथम—महाभारत की शुरुआत इसी पर्व से हुई है। दूसरा—इसमें भारतखंड की तत्कालीन भौगोलिक स्थिति का बड़े पैमाने पर वर्णन है। तीसरा—इस पर्व में दार्शनिक सिद्धान्तों की भी विवेचना बहुत ही सुन्दरता और गंभीरता से की गई है।

इस प्रकार महाभारत आदिपर्व, सभापर्व, आरण्यकपर्व, विराटपर्व, उद्योगपर्व, भीष्मपर्व, द्रोणपर्व, कर्णपर्व, शल्यपर्व, सौप्तिकपर्व, स्त्रीपर्व, शान्तिपर्व, अनुशासनपर्व आश्वमेधिकपर्व, आश्रमवासिकपर्व, मौसलपर्व, महाप्रस्थानिकपर्व एवं स्वर्गारोहणपर्व आदि पर्वों में विभक्त है।

भीष्मपर्व से लेकर शल्यपर्व तक वीर रस प्रधान रस है, पर इस ग्रंथ में कहीं-कहीं शृंगार एवं शान्त रस भी इसके अंग रूप में आ गये हैं, प्रकृति वर्णन भी अनेक स्थलों पर आया है।

Mahabharata—by Virendra Varma and Shanti Varma.

The Mahābhārata is an important part of our ancient cultural heritage. It is a monumental work; it is the largest epic poem of the world.

The nucleus of the Mahābhārata is the simple story of the family feud leading to the battle of Kurukshetra.

It is the story of vanity, ambition, anger, hatred and greed. The story enables us to pass alternately through periods of joy and sorrow, thereby helping us to cleanse our inner self and lift us from the earthly to the celestial, which is more real. Each character, each scene, each action, dialogue and

each discourse has a contribution to make in some field.

In the changing concept of life, with growing stress on materialism, the study of the Mahābhārata can have a potent and sobering influence on the young minds in formulation of their character and their behaviour.

The Mahābhārata is not a religious text of *Dharma*; it has a secular, popular and human approach.

Although written in story-like form, the book contains the spiritual impact of the original verse.

महाभारत सूक्ति-सुधा: अनुशासन पर्व का अपूर्व अनु-शीलन; ३५० विषयों पर पुष्काल प्रकाश—चन्द्रभानु सिद्धान्त भूषण। दिल्ली, गोविन्दराम हसानंद, १९८४। रु० ४०।

पण्डित चन्द्रभानुजी द्वारा संकलित “महाभारत सूक्ति सुधा” उनकी चिर साधना का फल है। पण्डित जी ने वर्षों महाभारत का अनुशीलन कर विविध विषयों के सुभाषितों को अकरादिक्रम से संकलित किया है। निस्संदेह उनका प्रयत्न सराहनीय है। जिन पाठकों को पूरा महाभारत पढ़ने का सौभाग्य नहीं मिला, उनके लिए यह ग्रंथ सन्दर्भ ग्रंथ का काम करेगा।

पाश्चात्य सभ्यता की चकाचौंध से ऊबे हुए देश-विदेश के लोग अब पुरातन भारतीय ज्ञान-विज्ञान के मूल-तत्त्वों की जिज्ञासा रखते हैं, उनके लिए यह ग्रंथ विशेष रूप से उपयोगी सिद्ध होगा।

महाकवि भवभूति—ले० शिवबालक द्विवेदी। कानपुर, ग्रंथम्, १९८५। १६८ पृ०। (संस्कृत-कवि आंकलनमाला)। रु० ४०।

प्रस्तुत कृति संस्कृत-कवि आंकलनमाला का एक पुष्प है, जिसके अंतर्गत वाल्मीकि, व्यास, मास, कालिदास आदि कविकोविदों के कृतित्व, व्यक्तित्व, रचना-शिल्प एवं कला आदि को प्रामाणिक रूप में प्रस्तुत किया जा रहा है।

नौ अध्यायों में विभक्त इस अध्ययन के प्रथम अध्याय में महाकवि भवभूति के जीवन और उनकी

कृतियों का सामान्य परिचय दिया गया है। इतिवृत्त विवेचन नामक दूसरे अध्याय में महावीर चरित और उत्तररामचरित की कथावस्तु का विवेचन है। तृतीय अध्याय में राम, सीता, लक्ष्मण, जनक, कुश आदि प्रमुख पात्रों के चरित्र-चित्रण का मूल्यांकन किया गया है। साहित्यिक समीक्षा नामक चतुर्थ अध्याय में भवभूति की भाषा शैली, गुण, अलंकार और छंद विधान का विवेचन है। परवर्ती दो अध्यायों में रस-व्यंजना की दृष्टि से उत्तररामचरित की सम्यक् समीक्षा की गई है। शेष तीन अध्यायों में गुण-दोष समीक्षा, प्रकृति-चित्रण, प्रणय-चित्रण और व्यंजन वैशिष्ट्य का विवेचन है और यथास्थान कालिदास और भवभूति के कवित्व की सोदाहरण तुलना की गई है। सम्पूर्ण कृति में विशुद्ध साहित्यिक शैली में विषय का सांगोपांग विवेचन प्रस्तुत किया गया है।

महाकवि कालिदास—कैलाशनाथ द्विवेदी। कानपुर, ग्रंथम्, १९८५। ९४ पृ० (संस्कृत कवि आंकलन-माला)। ६० ३०।

इस पुस्तक में संस्कृत के विश्वविख्यात कवि कालिदास के जीवन और कृतियों पर सम्यक् प्रकाश डाला गया है। पुस्तक दस अध्यायों में विभक्त है विषय-प्रवेश नामक अध्याय में, संक्षेप में, कवि के महत्व को दर्शाया गया है। दूसरा अध्याय कालिदास के जीवन के विषय में है जिसमें प्रमुख रूप से उनके काल-निर्धारण के विवाद्य विषय पर विस्तारपूर्वक चर्चा की गई है। तीसरे अध्याय में कवि की तमाम कृतियों से पाठकों को भली-भांति परिचित कराया गया है। अगले चार अध्यायों में कालिदास के काव्य-सौष्ठव, उनके शास्त्रीय, भौगोलिक और सामाजिक ज्ञान का विवेचन किया गया है। अगले दो अध्याय कालिदास के काव्य में राष्ट्रीय भावना एवं सांस्कृतिक चेतना तथा उनके जीवन संदेश के बारे में हैं। उपसंहार में कालिदास के काव्य का

समग्र रूप से मूल्यांकन संक्षेप में प्रस्तुत किया गया है।

विद्वान लेखक ने सम्पूर्ण विषय का प्रतिपादन सुबोध भाषा में किया है। अपने कथन को प्रामाणिकता को सिद्ध करने के लिए मूल ग्रंथों से और अन्य विद्वानों की कृतियों से पर्याप्त मात्रा में संगत उद्धरण दिए हैं। आवश्यकतानुसार पाद टिप्पणियों में भी पर्याप्त जानकारी दी गई है। पुस्तक छात्रों के लिए बहुत उपयोगी है।

महाकवि सुबन्धु—ले० रामभरोसे शास्त्री। कानपुर, ग्रंथम्, १९८५। १११ पृ० (संस्कृत कवि आंकलनमाला) ६० ३०।

प्रस्तुत कृति में संस्कृत के महाकवि सुबन्धु के व्यक्तित्व और कृतित्व पर सम्यक् प्रकाश डाला गया है। पुस्तक आठ अध्यायों में विभक्त है। प्रथम अध्याय में कवि का परिचय दिया गया है जिसमें अन्तर्साध्य और बहिःसाध्य के आधार पर उसका काल निर्णय करने में लेखक ने अपनी शोधपूर्ण प्रतिमा का परिचय दिया है। इसी अध्याय में कवि की साहित्यिक, राजनीतिक, सामाजिक और धार्मिक पृष्ठभूमि का परिचय देते हुए उसके वैदुष्य और बहुज्ञता का प्रतिपादन किया गया है। कथावस्तु विचारणा नामक दूसरे अध्याय में कवि की सर्वोत्तम कृति वासवदत्ता का कथासार देते हुए, उसके नायक, पात्र-चयन, चरित्र-चित्रण, कथोपकथन आदि की समीक्षा की गई है। तीसरा अध्याय भावपक्ष विषयक है जिसमें कवि की रस-योजना और उसके प्रकृति-चित्रण का मूल्यांकन किया गया है। अगले कला-पक्ष-विषयक अध्याय में कवि की गद्य-शैली, व्यंजना-शक्ति उर्वरा-कल्पना-शक्ति और अलंकार-योजना का विवेचन है। सांस्कृतिक समीक्षा के अध्याय में तत्कालीन समाज की सांस्कृतिक, आर्थिक और धार्मिक स्थिति पर प्रकाश डाला गया है जिसमें तत्कालीन वेशभूषा और श्रृंगार-प्रसाधनों के बारे में विस्तृत जानकारी दी गई है। सही

समालोचना तभी होगी जब समालोच्य कवि के गुणों और विशेषताओं के साथ-साथ उसके दोषों पर भी नजर डाली जाए; छठा अध्याय दोष-विवेचना विषयक है। उपसंहार नामक अंतिम डेढ़ पृष्ठ के अध्याय में कवि का सारगर्भित संक्षिप्त आंकलन प्रस्तुत किया गया है।

पुस्तक की भाषा परिमार्जित एवं धाराप्रवाह साहित्यिक हिन्दी है। पुस्तक विशेष रूप से छात्रों के लिए बहुत उपयोगी है।

Materials for a History of Tibetan Literature—by Dr. Lokesh Chandra. Delhi, International Academy of Indian Culture. 1963 (3 parts), Rs. 30 for each part.

This book is a collection of the three volumes of materials which contain the history of Tibetan Literature. Named the Sata-Pitaka Series, they are of immense use to any reader who has an interest in Tibet and its literature.

मेघदूत : एक अनुचिन्तन—श्रीरंजन सूरिदेव । संशो-संस्करण । दिल्ली, मोतीलाल बनारसीदास, १९८५। ६+२९२ पृ०; परिशिष्ट । ६० ४५ ।

यह पुस्तक प्रमुख रूप से एक समालोचनात्मक कृति है जिसमें महाकवि कालिदास के जीवन-परिचय और काल-निर्णय के अलावा, उनके जगत्प्रसिद्ध खण्ड-काव्य 'मेघदूत' की कथावस्तु, भाषा और शैली, रस और अलंकार, प्रकृति-चित्रण, विज्ञान-तत्व और संगीत-तत्व आदि अनेक दृष्टियों से समालोचनात्मक सामग्री प्रस्तुत की गई है। पुस्तक के 'परिशेष' भाग में मेघदूत का मूल-पाठ, वल्लभदेवीय टीका, सान्वय पदार्थ, हिन्दी भावार्थ और पाठान्तर दिए गए हैं। अन्त में, कुछ समस्यामूलक प्रयोगों पर टिप्पणियां दी गई हैं। पुस्तक छात्रों एवं सामान्य पाठकों के लिए समान रूप से उपयोगी है।

मेघदूत-कालिदास (संस्कृत भाषा सहित अनुवाद

हिन्दी व अंग्रेजी) रांगेय राघव । दिल्ली, आत्मा राम एंड सन्स, १९८२ । पुनर्मुद्रण । ६० ५० ।

यह पुस्तक कवि कालिदास की अमर कृति 'मेघदूत' का हिन्दी व अंग्रेजी अनुवाद है जो क्रमशः हिन्दी के मूर्धन्य विद्वान रामावतार त्यागी तथा डॉ० रांगेय राघव द्वारा किया गया है। विद्वान अनुवादकों द्वारा किए जाने से अनुवाद में भी पाठकों को सर्वत्र मूल का सा आनंद आया। पुस्तक में निमित्त ३६ चित्रों से पाठकों के समक्ष मूल का वातावरण सजीव हो उठेगा तथा काव्य रस में भी वृद्धि होगी। काव्य रसिकों के लिए यह एक अनुपम पुस्तक है।

मृच्छकटिक : एक आलोचनात्मक अध्ययन—ले० सुषमा । गाजियाबाद, इण्डोविजन प्राइवेट लिमिटेड, १९८५। २२१ पृ०; ग्रन्थसूची; परिशिष्ट । ६० ६० ।

भारतीय नाट्य-साहित्य की विशाल परम्परा में शूद्रक-प्रणीत मृच्छकटिक अर्थात् 'मिट्टी की गाड़ी' का अपना विशिष्ट स्थान है। प्रस्तुत ग्रंथ एम० ए० के विद्यार्थियों की अपेक्षाओं को ध्यान में रखकर लिखा गया है जिससे उन्हें नाटककार शूद्रक के व्यक्तित्व एवं कृतित्व से सम्बद्ध सम्पूर्ण सामग्री एक स्थान पर ही सुलभ हो सके। इसमें भारतीय एवं पाश्चात्य विद्वानों की सम्मतियों को भी यथास्थान उद्धृत किया गया है। यह ग्रन्थ तत्कालीन समाज का साहित्यिक, सामाजिक, सांस्कृतिक तथा राजनीतिक मान्यताओं का समीक्षात्मक विवेचन प्रस्तुत करता है। सामान्यतः कोई भी पाठक इस ग्रंथ को पढ़कर मृच्छकटिक के मर्म को अनायास अधिगत कर सकता है, किन्तु साहित्य के विद्यार्थियों के लिये यह विशेष रूप से उपादेय सिद्ध हो सकता है।

Poetry Festival India—Ed. by Shrikant Verma. New Delhi, Indian Council for Cultural Relations, 1985. xi+132pp. Notes on Poets. Rs. 80.

This collection has been brought out for a special

purpose: the Festival of India. The object throughout has been to present a glimpse of contemporary Indian poetry.

Indian poetry is the finest manifestation of Indian sensibility which is a unique blend of tradition and modernity not to be found anywhere else. Most Indian languages have poets operating in them who can be proudly presented as the major talents at work today. However, it is neither possible nor desirable to present a collection that would be both representative and comprehensive.

This anthology compiled and edited by a poet critic is specifically concerned with introducing modern Indian poetry to those not familiar with it. In the process he has selected a number of poems which can be described as the authentic expression of the human condition here today.

This volume is a tribute to the genius of various Indian languages and various Indian poets; the poems have been translated by some of the ablest hands, so much so, that these renderings read, often enough, like poems in original.

Poetry and Poetical Rhetorics in Indian Literature—
by Ralph T.H. Griffith. New Delhi, Asian Educational Services, 1985. (Reprinted). 142pp. Append. Rs. 80.

Although most of the ancient Indian Literature has come down to us in the poetical form, it is seldom that it is now read and appreciated in this form. That there is little interest to read the literature in poetical form is due largely to the fact that their English translations do not fully justify the interest in them. Either they tend to be too literal or they fail to capture the true imagery of the times.

The Author has been very careful to avoid the pitfalls of both the alternatives and faithfully rendered the translations of the most important Indian Poems and also laid down the principles of Indian Poetical Rhetorics in this book.

प्राकृत साहित्य का इतिहास (ईसवी सन् के पूर्व पांचवी शताब्दी से ईसवी सन् की अठारहवीं शताब्दी तक) — ले० जगदीशचन्द्र जैन। द्वितीय संस्करण। वाराणसी, चौखम्बा विद्याभवन, १९८५। १८+६९० पृ० ग्रन्थसूची; परिशिष्ट।

(विद्याभवन राष्ट्रभाषा ग्रन्थमाला ४२)।

रु० १२५।

प्राकृत साहित्य के इतिहास की इस पुस्तक में पिछले लगभग अठ्ठाई हजार वर्षों में प्राकृत साहित्य की विविध विधाओं पर जो कार्य हुआ है, उसका सांगोपांग लेखा-जोखा प्रस्तुत है। इसमें प्राकृत, भाषाएँ, प्राकृत भाषाओं का विकास, प्राचीन अर्ध-मागधी साहित्य, प्राचीन शौरसेनी साहित्य, जैन महाराष्ट्री में रचित विशाल कथा-साहित्य और उसके विविध रूप, महाराष्ट्री प्राकृत में रचित सरस मुक्तक काव्य, संस्कृत नाटकों में प्राकृत के विविध रूप, प्राकृत व्याकरण-छन्द-कोश, संस्कृत के अलंकार-ग्रन्थों में प्राकृत, प्राकृत में रचित अर्थशास्त्र, निमित्तशास्त्र, चूड़ामणिसार, अंगविज्जा आदि शास्त्रीय साहित्य एवं प्राकृत शिलालेखों का अन्तर्भाव किया गया है। प्राकृत साहित्य के विविध पक्षों पर गहन चिन्तन एवं मनन के पश्चात् एतद्-विषयक अद्यावधिक शोध का समावेश यहाँ प्रस्तुत है। अप्रकाशित महत्वपूर्ण रचनाओं का भी उपयोग किया गया है। प्राकृत, संस्कृत, अपभ्रंश और हिन्दी साहित्य के अध्येताओं के लिए, मध्यकालीन हिन्दी, पुरानी गुजराती, राजस्थानी एवं आधुनिक भारतीय भाषाओं के क्रमबद्ध विकास की जानकारी के लिए इस ग्रन्थ का अध्ययन अनिवार्य है।

पुरुदेवचम्पू का आलोचनात्मक परिशीलन — ले० कपूरचन्द जैन। दिल्ली, परिमल पब्लिकेशन्स, १९८५। २६६ पृ०। ग्रन्थसूची। रु० १००।

‘पुरुदेवचम्पू’ १६वीं शती के महाकवि अर्हंदास की महनीय कृति है। यह पहला चम्पूकाव्य है जिसमें आद्य तीर्थंकर ऋषभदेव का चरित्र-चित्रण प्रौढ़ एवं प्रांजल भाषा में निबद्ध किया गया है। इसके गद्य और पद्य अनेक स्थलों पर वाण, माव और श्रीहर्ष आदि के स्वर तक पहुँच गए हैं। चम्पूशैली में लिखित यह काव्य संस्कृत चम्पूओं में अपना महत्वपूर्ण स्थान रखता है।

प्रस्तुत ग्रंथ पुरुदेवचम्पू पर किया गया पहला शोध कार्य है जो स्तेलखण्ड विश्वविद्यालय द्वारा पी० एच० डी० की उपाधि के लिए स्वीकृत किया गया है। इसमें विद्वान् लेखक ने पुरुदेवचम्पू का सभी दृष्टियों से आलोचनात्मक एवं विवेचनात्मक अध्ययन प्रस्तुत किया है। ऐतिहासिक अध्ययन की दृष्टि से दूसरा और पांचवां परिच्छेद महत्वपूर्ण है जिनमें जैन चम्पूकाव्यों और ऋषभ, भरत, बाहुबलि आदि का चारित्रिक दृष्टि से विश्लेषणात्मक विवेचन किया गया है। प्रथम परिच्छेद में महाकवि अर्हछास के संदर्भ में सर्वप्रथम आद्यन्त गवेषणा की गई है। अन्य परिच्छेदों में काव्यात्मक, भौगोलिक, कथात्मक, सामाजिक एवं राजनीतिक अध्ययन प्रस्तुत किया गया है। सर्वत्र परिमार्जित भाषा में विषय का सुन्दर विवेचन बन पड़ा है।

Righteous Rama: The Evolution of an Epic—by J.L. Brockington. Delhi, Oxford University Press, 1984. x+363pp. Biblio., Append., Abbrev. Rs. 180.

This important book seeks to set the Rāmāyaṇa of Valmiki in its total context, thus providing a comprehensive study of the giant Indian epic. Starting from a close linguistic analysis of the Sanskrit text, it establishes the relative chronology of the different layers of its composition and on that basis investigates the material, cultural, social and religious milieu as they are revealed at different periods. Dr. Brockington shows how the Rāmāyaṇa, like the even more extensive Mahābhārata, reflects the changing culture. In its different layers he reveals the last stages of Vedic religion, exemplified in particular by the early prominence of Indra, followed by the rise and eclipse of the relatively short-lived importance of Brahma, which gives way in the last stages to an incipient Vaisnavism. New light is thus shed on the transition between the religion of the Vedas and later Hinduism. Similarly, the Rāmāyaṇa reflects a social pattern at a transitional phase between that of the Aryan expansion across northern India and the settled pattern of village based agriculture.

Comparison with the Mahābhārata and the Purāṇas contributes to a fuller understanding of a

textual history of the Rāmāyaṇa. The new light shed on the text also prompts a reconsideration of its influence on later Sanskrit and vernacular literature, as well as its spread outside India.

संस्कृत-साहित्य में अन्योक्ति—राजेन्द्र मिश्र। प्रयाग, हिन्दी साहित्य सम्मेलन, १९८५। १४+४११ पृ०। रु० ८०।

संस्कृत के काव्य-साहित्य का अपना विशिष्ट लालित्य है। समृद्ध संस्कृत-कविता को काव्यशास्त्रीय सरणियों से परखने के लिए सम्प्रदायों की परम्परा का सूत्रपात हुआ है। काव्य-सम्प्रदायों के आचार्यों ने रस, ध्वनि, रीति, वक्रोक्ति, औचित्य एवं अलंकारादि के सहारे काव्यास्वादप्रक्रिया का निदर्शन किया है। अलंकारों के विभेदों का परिगणन करते हुए उनके स्वरूपों के लक्षण और उदाहरण की परम्परा काव्यशास्त्रीय ग्रन्थों में उपलब्ध होती है। अलंकारिकों के प्रभाव और उनकी विदग्धता के कारण अन्योक्ति अलंकार अत्याधिक लोकप्रिय हुआ है। प्रस्तुत ग्रन्थ, संस्कृत के सरस अन्योक्ति काव्य की विशेषता के सांगोपांग अध्ययन की दृष्टि से किये गये शोध-संधान का प्रतिफल है।

डॉ० राजेन्द्र मिश्र स्वतः रससिद्ध कवि और सहृदय अध्येता हैं। उन्होंने इस ग्रन्थ के माध्यम से अन्योक्तिपूरक साहित्य के ललित पक्षों को उद्घाटित करने का सराहनीय प्रयत्न किया है। अन्योक्ति के उद्भव, विकास और उसके मान्य कवियों के विवरण एवं वैशिष्ट्य के साथ-साथ उसके काव्यात्मक एवं काव्यशास्त्रीय विवेचन से मण्डित यह शोधकृति उन अध्येताओं को परितुष्टि प्रदान करेगी जो काव्य के मर्म के संधान में प्रवृत्त हैं।

संस्कृत बाह्म्य में प्रतीक नाटकों का उद्भव और विकास—ले० ओंकारनाथ पाण्डेय। इलाहाबाद,

वसुमती प्रकाशन, १९८५। १५+२१८ पृ०।
ग्रन्थसूची। २० ४५।

यह ग्रन्थ इलाहाबाद विश्वविद्यालय की डी० फिल्० उपाधि के लिए स्वीकृत एक शोध-प्रबंध है जिसमें संस्कृत वाङ्मय में प्रतीक नाटकों के उद्भव और विकास का शोधपूर्ण विवेचन किया गया है। प्रतीक नाटक (एलीगोरिकल ड्रामा) सामान्य नाटकों से भिन्न होते हैं। सामान्य नाटकों में जहां लौकिक मनुष्य को, उसके राग-द्वेष को और उसके स्थूल क्रिया-कलापों को अभिव्यक्त कराया जाता है, वहां प्रतीक नाटकों में मनुष्य के अमूर्त भावों को मूर्त-स्वरूप प्रदान करके उनमें समस्त मानवीय गुणों का संविधान किया जाता है, अर्थात् उनमें आध्यात्मिक स्तर पर अमूर्त मनोभावों के ही रक्त-मांस-धारी भौतिक मनुष्य का स्वरूप प्रदान कर दिया जाता है।

संस्कृत नाटक साहित्य का एक नई दृष्टि, यानी प्रतीकात्मकता की दृष्टि से अध्ययन प्रस्तुत किया गया है जो भावी अनुसन्धानकर्ताओं के लिए गवेषणात्मक संबल का काम करेगा।

Sārasvata Home of Kālidāsa—by Jagdish Kumar.
Delhi, Eastern Book Linkers, 1985. ix + 142pp.,
Biblio., Append. Rs. 75.

Kālidāsa is traditionally known to be a Sārasvata. This multidisciplinary research of Dr. Jagdish Kumar makes a perserving attempt to identify the local of His Sārasvata Culture mainly on the basis of internal evidence. The result of the research is that Kālidāsa belonged to Saruvati, a Vedic city, also known as Bhatiana and identified with modern Sirsa. As Sarasvati was an important city of Brahmavarta or Kurukshetra, Kālidāsa was fully acquainted with the history and geography of his homeland, situated between the Sarasvati and the Drsadvati rivers. He was deeply concerned for maintaining the cultural unity of Bharata and for defending its Western borders from foreign invasions. His heroes were kings or commanders by the choice of their people, a political tradition of the Yaudheyas in Bahudhanyaka. His favourite

images are parallel to those on the Yaudheya coins. His eulogies and Bharata-vakyas express his devotion to his household goddess Sarasvati as well. His vocabulary and usages are typically Sārasvata.

सारस्वत-समुन्मेषः (कविता-संग्रहः)—ले० विन्ध्येश्वरी प्रसाद मिश्र। नई दिल्ली, देववाणी परिषद, दिल्ली, १९८५। ३२ पृ०। २० २० (पुस्तकालय संस्करण); २० १२ (पेपर बैक)।

यह संस्कृत-कविता-संग्रह दो खण्डों में विभक्त है। प्रथम खण्ड 'गीतवल्ली' में चौदह गीत दिए गए हैं जिनमें कवि ने कहीं भारती की स्तुति की है, कहीं सूर्य से प्रार्थना की है तो कहीं जलद को उपालम्ब दिया है। कहीं वर्षा काल और कहीं नए वर्ष के शुभागमन का चित्रण है तो कहीं उद्बोधन-प्रतिबोधन है। द्वितीय खण्ड श्लोक मंजरी में भी प्रमुख रूप से स्तुतियां और प्रकृति चित्रण है। अन्त में कुछ अन्योक्तियां एवं समस्यापूर्तियां भी दी गई हैं।

यह एक सुन्दर काव्य कृति है जिसमें अलंकारों की योजना स्वाभाविक रूप से हुई है। प्रसन्न शैली में रचित इन कविताओं में आर्या, स्रग्धरा, शार्दूल-विक्रीडित, मन्दाक्रान्ता अनुष्टुप्, हरिणी आदि अनेक छोटे-बड़े छन्दों का प्रयोग हुआ है। कवि ने शरद् वर्णन में ब्रजभाषा के कवित्त, सवैया और दोहा छन्दों का भी सफलता के साथ इस्तेमाल किया है।

शान्तिपर्व में नैतिक मूल्य —ले० हरिवंश अनेजा।

नई दिल्ली, कादम्बरी प्रकाशन, १९८६।

१५२ पृ०; ग्रन्थसूची। २० ६०।

महाभारत अपने युग का एक विशाल विश्वकोश है। इसके माध्यम से समग्र भारत की सभ्यता, संस्कृति और दर्शन मुखरित हुए हैं। 'यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्क्वचित्' जैसी उक्ति महाभारत जैसे ग्रन्थ पर ही चरितार्थ हो सकती

है। भारतीय परम्परा के अनुसार महाभारत साहित्यिक, ऐतिहासिक, धार्मिक, सामाजिक, सांस्कृतिक एवं नैतिक मूल्यों की दृष्टि से एक महान ग्रन्थ है।

महाभारत के शान्तिपर्व की रचना महाभारत की रोमांचकारी युद्ध घटनाओं के पश्चात् हुई। तब तक महाभारतकार की दृष्टि अधिक अनुभवमयी तथा नैतिकता-सम्बन्धी मान्यताओं से परिपक्व हो चुकी थी। शान्तिपर्व जीवन-संघर्ष में अशान्त मन को शान्ति प्रदान करने वाले तत्वों को सामने रखकर विशिष्ट नैतिक मूल्यों का प्रतिपादन करता है। उत्तम मानव का निर्माण और मानवता की सुरक्षा प्रत्येक युग एवं प्रत्येक काल के लिए सामान्य रूप से आवश्यक है। इसलिए आज नैतिकता की दृष्टि से निरन्तर अधोगति को प्राप्त होते समस्त राष्ट्रों के उत्थान वाङ्मय की अभिवृद्धि हेतु इस महत्वपूर्ण विषय का वैज्ञानिक अध्ययन प्रस्तुत ग्रन्थ में विवेचित, विश्लेषित तथा व्याख्यायित किया गया है।

Songs of Kabir—Tr. by Rabindranath Tagore and Evelyn Underhill. New Delhi, Cosmo Publications, 1985 (Reprinted). 145pp. Rs. 135.

Poet Kabir is one of the most interesting personalities of Indian Mysticism. His songs, often written with a missionary intention are spontaneous expressions of his love and his vision and make an immortal appeal to the heart.

In his poems a wide range of mystical emotion is brought into play: from the loftiest abstractions, the most other-worldly passion for infinite, to the most intimate and personal realization of God, expressed in homely metaphors and popular Hindi, his poems are deliberately addressed to the common people rather than to the professionally religious class.

Here is a selection of his songs for English readers.

Srimad Bhagavatam (Vol. III)—by Tridandi Sri Bhakti Prajnan Yati. Madras, Sree Gaudiya Math, 1985. 346pp. (Price not given).

This is the 3rd volume containing 7th, 8th, and 9th Skandhas of the Srimad Bhagavatam of Sri Krishna Dvaipayana Vyasa. Here we find the glorious characters of Prahlada Maharaj, Bali Maharaj and Ambarisha Maharaj. The episode of Samudra Manthana and the Lord's Mohini Avatara; Gajendra Moksha and Bhagiratha's bringing down of the divine Ganga, the Avatara-leela of Sri Ramachandra and also of Sri Parasurama besides the narration of Varna and Ashrama Dharma are also discussed. The account of Yadu Vamsha which was accepted by Lord Sri Krishna and Sri Balarama for Their Advent are explained.

Sri Rudram and Chamakam—by T. R. Raja Gopala Aiyar. Bharatia Vidya Bhavan, Bombay, 1985. xi + 232pp. Rs. 45.

Sri Rudram-Chamakam occupies a very important place in Vedic literature and in the practice of Vedic religion. It is the heart of Krishna Yajurveda and is treasured in the centre of the Taittiriya Samhita. Sri Siva-panchakshari Mantram is enshrined in it. Sri Rudram is one of the five scriptural texts chosen by the ancients for constant repetition and meditation.

The author has placed the religious aspirants and especially the English-knowing public under a deep debt of gratitude by bringing out this edition of Sri Rudram-Chamakam with translation and notes in English.

Subhasita Haravali—by Hari Kavi. Prayag, Ganga Nath Jha Kendriya Sanskrit Vidyapeetha text Series, 1984. 14 + 356pp. Biblio.

The *Subhasita Haravali* is a unique anthology of choice Sanskrit verses composed by a number of known and unknown poets. It was compiled by Hari Kavi alias Bhanu Bhatt who was originally an inhabitant of Surat in Gujarat but who served in the court of Shambhaji, the illustrious son of Shivaji.

The credit for discovering the manuscripts of all these works goes to Prof. G. Buhler, who had procured these badly preserved and defective manuscripts from Surat. In *Subhasit Haravali* the effects of Pandit Raj Jagannath appears on the self-named poems of Hari Kavi. This book is a collection of poems written by 180 poets.

वैदेहीचरितम् महाकाव्यम्—ले० रामचन्द्र मिश्र ।
 दरभङ्गा, का० सि० द० संस्कृत-विश्वविद्यालय,
 १९८५। ४+१७४ पृ०। रु० ३०।

आदि कवि वाल्मीकि की रामायण और उसके बाद लिखे गए लगभग सभी रामकथा-काव्यों में सीता (वैदेही) का चरित चित्रित किया गया है, किन्तु यह चित्रण रामचरित से अभिभूत या ग्रस्त है। प्रस्तुत काव्य में लेखक ने वैदेही के चरित को प्रधानता दी है और राम के चरित को गौण रखा है। सम्पूर्ण काव्य दस सर्गों में विभाजित है। प्रथम दो सर्गों में मिथिला, राजा जनक, दुमिक्ष, यज्ञोद्योग और सीता के आविर्भाव तथा बाल्यकाल का वर्णन है। तीसरे और चौथे सर्गों में सीता-स्वयंवर, धनुर्भंग और राम-सीता-विवाह की कथा है। अगले दो सर्गों में वनगमन, सीताहरण, सीतान्वेषण और रावणवध का वर्णन है। अन्तिम चार सर्गों में सीता के अयोध्यावास, सीतावनवास, पुत्र-प्राप्ति, रामाश्वमेध और सीता के पाताल प्रवेश की कथा है।

इस प्रबंध-काव्य में मिथिला-वर्णन, घर और वन में सीता की जीवनचर्या का वर्णन, विपत्ति आने पर सीता के मनोभावों का वर्णन, परित्यक्ता सीता के मन में राम के प्रति अनन्यभाव और सीता की अनुपस्थिति में राजकाज करते हुए राम की मनःस्थिति का जो वर्णन किया गया है वह बहुत ही मर्मस्पर्शी है। वसन्त, संध्याकाल, वन-पर्वत आदि का वर्णन भी बहुत आकर्षक बन पड़ा है। काव्य प्रसन्न-शैली में लिखा गया है। कुल मिलाकर, यह एक सुन्दर काव्य-कृति है।

वाल्मीकि और तुलसी का उपमान-विधान—ले०
 उमाशंकर शुक्ल । इलाहाबाद, वसुमती प्रकाशन,
 १९८५। २४+३०१ पृ०। ग्रन्थसूची। रु० ६०।

प्रस्तुत ग्रंथ एक शोध-प्रबंध है जिसमें भारतीय साहित्य के दो शीर्षस्थ महाकवियों के उपमान-

विधान का तुलनात्मक अध्ययन प्रस्तुत किया गया है। सम्पूर्ण प्रबन्ध नौ अध्यायों में विभक्त है। इनमें उपमान के स्वरूप, क्षेत्र-विस्तार, प्रयोग-परम्परा, प्रेरणा-भूमि मनोवैज्ञानिक आधार पर विचार करते हुए वाल्मीकि और तुलसी द्वारा प्रयुक्त उपमानों का वर्गीकरण किया गया है। सौन्दर्यमूलक उपमानों के अन्तर्गत वाल्मीकि और तुलसी द्वारा प्राकृतिक मानवीय तथा अति-मानवीय जगत् से गृहीत प्रमुख उपमानों की पृथक्-पृथक् तुलनात्मक विवेचना की गई है और आलोच्य महाकवियों की सूक्ष्म सौन्दर्य-दृष्टि के साम्य-वैषम्य का विश्लेषण किया गया है। संस्कृति-मूलक उपमानों से वाल्मीकि और तुलसी-युगीन विभिन्न सांस्कृतिक आयामों-संदर्भों पर प्रकाश पड़ता है। अन्तिम अध्याय में वाल्मीकि और तुलसी द्वारा प्रयुक्त उपमानों में विद्यमान दार्शनिक एवं आध्यात्मिक संकेतों का निर्देश है और उपसंहार में यह निष्कर्ष व्यक्त किया गया है कि सजग कवि के द्वारा प्रयुक्त उपमान उसकी उद्भावना शान्ति की उत्कृष्टता कला-प्रवणता की उदात्तता एवं उसके काव्योद्देश्य की प्रौढ़ता के चरम निदर्शन होते हैं। वाल्मीकि और तुलसी की उर्वर कल्पना, मनोवैज्ञानिक सूक्ष्म, सूक्ष्म सौन्दर्य दृष्टि, सहज सांस्कृतिक चेतना और दार्शनिक तथा आध्यात्मिक विचारों की सुस्पष्ट और उत्कर्ष-व्यंजना के मूलाधार वस्तुतः उनके काव्य में व्यवहृत उपमान ही हैं। इस दृष्टि से दोनों ही महाकवियों ने अपनी मौलिक प्रतिभा का परिचय दिया है।

प्रस्तुत शोध-प्रबन्ध में सम्पूर्ण विषय का प्रतिपादन परिमार्जित शैली में सम्यक् रूप से सप्रमाण किया गया है। लेखक का प्रयास स्तुत्य है। कार्य कठिन होते हुए भी उसे पूरी सफलता मिली है।

The Vision of the Cosmic Order in the Vedas—by
 Jeanine Miller. London, Routledge & Kegan
 Paul, 1985. xi+358p. Biblio, Index (Price not
 given).

The main significance of this thorough study, on a central theme of Vedic culture, and ultimately human wisdom, lies not in its impeccable scholarship, sound ideas and wealth of information, but in the atmosphere in which the attentive reader is enwrapped and without which there is little hope of truly understanding any basic intuition of another culture.

In the first stage the main task was to collect, decipher, and interpret manuscripts in order to let the west know what India is all about. The main function of the second stage was to understand Indic culture in its different aspects or as a whole. This third stage is, among other things, critically conscious of two facts. First each understanding of the other is done in parameters of our own self-understanding. This book demands to be read as we enjoy poetry.

Word Index to Sankara's Gitabhasya—Ed. by Francis X. D'sa. Institute for the Study of Religion, Pune, 1985. xvi + 371pp. Abbrev. Index Rs. 250.

This book is an important step towards the understanding of Sankara's Gitabhasya. The index, given in alphabetic order, can be of immense use in placing of words in the Gitabhasya. The Roman numeral shows the chapter of the Bhagavadgītā and the Arabic numeral the verse number.

MEDICINE

अभिनवमनोरोगविज्ञान—ले० रवीन्द्रचन्द्र चौधुरी ।
वाराणसी, चौखम्भा ओरियन्टालिया, १९८५ ।
१० + २८० पृ० । (जयकृष्णदास आयुर्वेद ग्रन्थ-
माला ५९) । २० ४५ ।

मनोरोग-विज्ञान विषय की यह पुस्तक केन्द्रीय भारतीय चिकित्सा परिषद के पाठ्यक्रम को ध्यान में रखते हुए लिखी गई है। इसके प्रथम छः अध्यायों में मनोविज्ञान के महत्व और उसकी आवश्यकता, मन एवं मनोविकार, मन की उत्पत्ति व लक्षण, मन की शक्ति, मन के व्यापार आदि मनो-वैज्ञानिक पहलुओं पर प्रकाश डाला गया है। परवर्ती सात अध्यायों में भिन्न-भिन्न मनोरोगों के लक्षण, निदान, चिकित्सा आदि के बारे में

प्रमुख रूप से आयुर्वेदिक दृष्टिकोण से चर्चा की गई है। तदुपरान्त आधुनिक मनोविज्ञान का विवेचन किया गया है जिसमें आधुनिक मनोरोगों के बारे में संक्षिप्त जानकारी दी गई है। और चिकित्सा तथा औषधियों का उल्लेख किया गया है।

इस ग्रन्थ में दी गई जानकारी विभिन्न दर्शन ग्रन्थों, चरक, सुश्रुत, अष्टांगहृदय आदि आयुर्वेद-ग्रन्थों के अतिरिक्त हिन्दी तथा अंग्रेजी में लिखित मनोरोगविषयक प्रामाणिक पुस्तकों से ली गई है। पुस्तक को प्रामाणिकता प्रदान करने के लिए स्रोत-ग्रन्थों से प्रचुर मात्रा में उद्धरण दिए गए हैं।

भारत-भेषज्य-रत्नाकर — ले० छगनलाल शाह,
व्याख्या गोपीनाथ गुप्त; संशो० निवारणा-
चन्द्र भट्टाचार्य । ५ भाग । दिल्ली, मोती-
लाल बनारसीदास, १९८५ (पुनर्मुद्रण) । भागः
१: xiv + ६७५ पृ०; भाग २: vi + ५६६ पृ०;
भाग ३: vi + ७७५ पृ०; भाग: ४vii + ९०१ पृ०;
भाग ५: ix + ६१४ पृ० । २० ५०० (पाँच भाग) ।

आयुर्वेदीय साहित्य में फार्माकोपिया के अभाव को ध्यान में रखकर इस ग्रन्थ को परिश्रमपूर्वक तैयार किया गया था और आज भी यह ग्रन्थ उतना ही उपयोगी है जितना तब था। इसमें क्वाथ, चूर्ण, अवलेह, गुटिका, घृत, तैल, रस इत्यादि प्रकरणों में विभक्त दस सहस्र से अधिक प्राचीन एवं आर्वाचीन प्रयोगों का संग्रह सैकड़ों ग्रन्थों का मन्थन करके किया गया है।

इस ग्रन्थ में कोश-शैली का अनुसरण किया गया है। जिससे इष्ट प्रयोग बिना किसी कठिनाई के ढूँढा जा सकता है। इस शैली का एक और लाभ यह है कि भिन्न-भिन्न ग्रन्थों और पृथक्-पृथक् अधिकारों में एक ही नाम के जितने प्रयोग पाये जाते हैं वे सब इसमें एक ही स्थान में आ गये हैं। उद्धरण जिन ग्रन्थों से लिये गये हैं उनके नाम-अधिकार भी दे दिए गये हैं। रोगानुसारिणी सूची "चिकित्सापथ-प्रदर्शनी" नाम से अन्त में दे दी गई

है, जिससे ग्रन्थ की व्यावहारिक उपयोगिता बहुत बढ़ गई है।

इस ग्रन्थ के तीसरे, चौथे और पांचवें भाग की टीका में जल, दुग्ध, तैलादि द्रव पदार्थों का परिमाण भाषा के अनुसार द्विगुण करके लिखा गया है, अर्थात् जहाँ मूलपाठ में १ प्रस्थ है वहाँ टीका में २ प्रस्थ (२ सेर) लिखा है, इत्यादि। परन्तु प्रथम और द्वितीय भाग में द्विगुण करके नहीं लिखा। अतएव उन भागों में हिन्दी टीका में द्रव पदार्थों का जितना परिमाण लिखा हो परिभाषा के अनुसार उससे द्विगुण लेना चाहिये।

प्रयोग-निर्माण के समय प्रथम भाग के परिशिष्ट में दिये हुये 'मान-परिभाषा' शीर्षक लेख को अवश्य पढ़ लेना चाहिये।

Encyclopaedia of Indian Medicine—Ed. by S. K. Ramachandra Rao. Bombay, Popular Prakashan, 1985. Vol. I: Historical Perspective. xii + 131pp. Biblio. Abbrev. Text Specimen Rs. 175.

In order to project authentically the textual tradition of the Indian medicine and to communicate it to the personnel involved in health, hygiene and medicare in other countries and to their Indian counterparts, this Encyclopaedia Project has been launched.

The first volume provides the historical perspective for Indian medical theory and practice. It traces the development of Āyurveda from the Vedic times to comparatively recent years in terms of definitive treatises of major authors, popular manuals, physicians hand-books and materia medica.

The entries, arranged alphabetically, are descriptive and analytical in nature where medical works are concerned. They are historical and evaluative in respect of the authors who have written these medical works.

Besides Āyurveda and Siddha, the allied medical disciplines—Chinese, Tibetan, Greek, Egyptian, Unāni etc.—are also treated in the volume. For the preparation of this volume, the standard treatises in the Sanskrit and other Indian languages have been consulted. Manuscript materials in various libraries of the country have also been referred to.

नाड़ी दर्शन—ले० ताराशंकर मिश्र । तृतीय संस्करण, दिल्ली, मोतीलाल बनारसीदास, १९८५ (पुनर्मुद्रण) । २४ + १६८ पृ०; चित्र । २० १५।

यद्यपि नाड़ी-ज्ञान अनुभवगम्य है, गुरूपदेश द्वारा हो उसका ज्ञान सम्भव है तथापि पुस्तकों से पथ-प्रदर्शन होता है और उनके द्वारा विधिज्ञान कर नाड़ी से रोग निर्णय करने की क्षमता प्राप्त होती है, भले ही इसमें अधिक समय लगे।

इस प्रकार की पुस्तकों के विषय पर प्रकाश डालते वक्त भी सर्वांगीण नहीं कही जा सकती। प्रस्तुत पुस्तक इस ओर एक ठोस कदम है। पंचमहाभूत, त्रिदोष, हृदय, मस्तिष्क, सिरा, घमनी, नाड़ी आदि की समुचित व्याख्या कर इस विषय को सरल तथा सुबोध बनाने में लेखक को अच्छी सफलता मिली है। साथ ही चिकित्सा से संबद्ध अनेक किन्तु आवश्यक विषयों का भी समुचित ज्ञान पाठकों को इस पुस्तक से हो सकेगा।

पुस्तक वैद्य, छात्र तथा आयुर्वेद प्रेमियों के लिये भी उपयोगी एवं संग्रहणीय है।

सचित्र स्त्री-रोग-चिकित्सा—ले० जहानसिंह चौहान । वाराणसी, चौखम्बा सुरभारती प्रकाशन, १९८५। २३ + ८६६ पृ०; चित्र । (चौखम्बा आयुर्विज्ञान ग्रन्थमाला-१५) २० ७५।

आधुनिक चिकित्सा-विज्ञान में स्त्री-रोग-विज्ञान अत्यन्त महत्वपूर्ण स्थान रखता है और इसका क्षेत्र काफी व्यापक है। स्त्री-रोग-चिकित्सा की इस पुस्तक में केवल आधुनिक चिकित्सा-विज्ञान की परिधि के अंतर्गत समाविष्ट सैद्धान्तिक विषयों का ही उपयोग किया गया है। तथापि, इसमें आधुनिक एवं आयुर्वेदीय अनुभूत प्रयोगों की यथेष्ट उपयोगिता को भी स्वीकार किया गया है। शल्य-चिकित्सा तथा विकिरण-चिकित्सा आदि प्रासंगिक विषयों का भी यथास्थान समावेश किया गया है। साथ ही, स्थल-विशेषों पर आवश्यकतानुसार

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तानुरूप

विभिन्न आरेखों द्वारा विषय को बोधगम्य बनाने का प्रयत्न किया गया है।

ग्रंथ की एक प्रमुख विशेषता यह भी है कि अधिकांश प्रचलित रोगों के निराकरण हेतु चिकित्सा-सिद्धान्त भी प्रस्तुत किए गए हैं, तथा स्त्री-रोग से संबद्ध सभी ज्ञातव्य विषयों यथा—स्त्री-शरीर-रचना, स्त्री-रोग, रोग की उत्पत्ति के कारण, रोग का विस्तार, भेद, उपभेद, विकृतियाँ, लक्षण, चिह्न, उपद्रव रोग-निदान तथा चिकित्सा आदि का विस्तारपूर्वक वर्णन, स्त्री-रोगों की तीव्र, चिरकारी तथा सामान्य अवस्था के अनुसार चिकित्सा-क्रम और औषधि-प्रयोग का सम्यक् विवेचन प्रस्तुत किया गया है। इसके अध्ययन से पाठकों को धात्री-विज्ञान का भी पर्याप्त ज्ञान मिल सकेगा।

ग्रन्थ का विषय जटिल, दुरूह, गंभीर एवं तकनीकी है, तथापि विद्वान लेखक ने इसे सरल और प्रवाह-मयी भाषा में प्रस्तुत किया है। प्रत्येक पारिभाषिक शब्द के आगे कोष्ठक में उसका अंग्रेजी पर्याय भी दिया गया है। पुस्तक के अंत में अंग्रेजी-हिन्दी पारि-भाषिक शब्दावली और शब्दानुक्रमणिका दी गई है जिससे पुस्तक की उपयोगिता और भी बढ़ गई है। यह पुस्तक न केवल आयुर्विज्ञान के चिकित्सकों एवं विद्यार्थियों के लिए, अपितु इस विषय में रुचि रखने वाले प्रबुद्ध वर्ग के लिए भी उपयोगी है।

Stress and Its Management by Yoga—by K. N. Udupa, Ed. by R. C. Prasad. 2nd Rev. and Enlarged Edn., Delhi, Motilal Banarsidass, 1985. xiv+385pp., Biblio., Append. Epil. [ISBN: 81-208-0000-1]. Rs. 135 (Cloth); Rs. 100 (Paper).

This monograph mainly covers our studies on the causes and management of the most common and disabling disorders of stress and strain of life. It is now well established that the brain with its known centres for sensory, intellectual and emotional functions plays the main role in maintaining a balanced condition of our body and mind by liberating required amount of neuro-humours and hormones. Any disturbance of this homeostasis by

genetic or environmental factors would ultimately lead to the development of the Stress Disorders. At first the changes are functional and later on bodily changes of Stress Disorders appear. In the treatment, during the acute stage, the use of tranquillisers and other drugs may help. However, if the disturbance persists, the practice of Yoga would help greatly to get over the neuro-humoral changes occurring in the brain. Hence the integrated practice of Yoga has an important role to play in the prevention and treatment of Stress Diseases. All these aspects have been dealt with in the book in sufficient detail with regard to each of the disorders of Stress for the benefit of all concerned.

स्वास्थ्य-सागर—शिवकुमार, आगरा, श्री शिव चिकित्सालय, रावतपाड़ा, १९८५। xvii+१२३ पृ०। (श्री शिव चिकित्सालय, रावतपाड़ा, आगरा ५) रु० ११।

प्रस्तुत पुस्तक "स्वास्थ्य-सागर" में श्री शास्त्री जी ने स्वस्थ रहते हुए दीर्घायु प्राप्त करने के साधनों को लिखकर प्रकाशित किया है। वर्तमान काल में सामान्य रूप से, सामान्य व्यवहार से, सामान्य जन, धार्मिक भावना एवं प्रेरणा को पृथक् मानने की ओर अधिकाधिक झुकाव होता जा रहा है। प्रस्तुत पुस्तक में दिये गये स्वास्थ्य एवं सदाचार विषयक पद्य ज्ञानवर्धक एवं स्मरणीय हैं। पुस्तक में दिनचर्या, रात्रिचर्या और ऋतुचर्या के नियमों के साथ शरीर, मन और आत्मा तीनों को किन-किन उपायों एवं विधियों द्वारा मनुष्य स्वस्थ बनाए रखने में समर्थ हो सके इसका वर्णन है।

शारीरिक स्वस्थता के साथ मानसिक एवं आत्मिक स्वस्थता प्राप्त करने के लिए ऋषियों, मुनियों एवं महाविद्वानों द्वारा लिखित ग्रन्थों में से शताधिक स्मरणीय प्रवचन भी पुस्तक में लिखे गए हैं। पुस्तक सरल तथा प्रवाहमयी भाषा-शैली में लिखी गई है। अतः पुस्तक सर्वसाधारण के लिए उपयोगी है।

वर्मा ऐलोपेथिक निघंटु अर्थात् मंडीरिया मेडिका—
ले० रामनाथ वर्मा। संस्करण ६, दिल्ली,
मोतीलाल बनारसीदास, १९८५ (पुनर्मुद्रण)।
x+१८१ पृ०। रु० ७५।

इस पुस्तक में विभिन्न प्रकार की औषधियों का वर्णन है जो कि ब्रिटिश फार्मेकोपिया पर आधारित हैं। प्रमुख औषधियों की घुलनशीलता, घोल आदि की जानकारी देने के पश्चात् औषधियों को उनके प्रभाव को दृष्टि से अठारह भागों में बांटा गया है। भांति-भांति के एसिड, मिक्सचर, लोशन आदि तैयार करने के नुसखे दिये गये हैं। औषधियों के हिन्दी एवं अंग्रेजी नाम, मात्रा, मुख्य अवयव, गुण और प्रभाव का संक्षिप्त वर्णन किया गया है। फिर पेटेंट औषधियों का वर्णन किया गया है।

MUSIC

संगीत भाष्य (Terminology of Music Terms)—ले०
श्रीपद बन्धोपाध्याय। दिल्ली, बी० आर०
पब्लिशिंग कारपोरेशन, १९८५। xvi+४७९
पृ०। रु० १९५।

प्राच्य मनीषियों ने ऐसा स्पष्ट शब्दों में कहा :
“गीतं वाद्यं तथा नृत्यं त्रयं संगीतं मुच्यते” तभी
तो वर्तमान समय में भी गायन, वादन और नर्तन
आदि कलाओं का बोध एकमात्र शब्द “संगीत”
से ही हुआ करता है। उन तीनों कलाओं के प्रदर्शन
के अतिरिक्त शब्द द्वारा उनके स्वरूप एवं सूक्ष्म
भावों का स्पष्टीकरण और अभिव्यक्ति करने के
लिए जिन पारिभाषिक शब्दों का अपने-अपने ग्रन्थों
में प्रयोग कर प्राचीन, मध्यकालीन और आर्वाचीन
प्रवीण आचार्य किसी विशेष रस, भाव, रूप एवं
गुण का सटीक बोध कराने में समर्थ हुए, उन सभी
प्रचलित एवं अप्रचलित लगभग १५०० शब्दों की
व्याख्या सरलार्थ और भावार्थ वैज्ञानिक प्रणाली से
टिप्पणी सहित इस अभिधान में सोदाहरण प्रस्तुत

है। क्लिष्ट साधना और गहन अध्ययन के अतिरिक्त
गत चार दशाब्दियों के सफल अध्यापन से प्राप्त
अनुभव के आधार पर सुयोग्य लेखक ने आधुनिक
काल के प्रचलित संगीत में प्रयुक्त संस्कृत, हिन्दी
और उर्दू आदि भाषाओं के अनेकानेक शब्दों का
सरल हिन्दी भाषा में स्पष्टीकरण इस शब्दकोश में
किया है जिससे समस्त साहित्य और संगीत प्रेमी
जनता को कुछ न कुछ लाभ होगा और संगीत
निपुण, एम० ए०, एम० फिल० के छात्रों तथा शोध-
कर्त्ताओं को प्राप्त होगी मात्र “प्रेरणा”।

राष्ट्र भाषा में संगीत पर इस प्रकार के शब्द-
कोश का अभाव वर्षों से रहा है, जिसकी किंचित पूर्ति
प्रस्तुत पुस्तक “संगीत भाष्य” में लेखक ने करने
का प्रयास किया है।

Indian Music Through the Ages, 2400 B.C. to the
Present Era—by S. Bandyopadhyaya Delhi, B.R.
Publishing Corporation, 1985. xv + 152pp. + 16Pl.
Append. Rs. 95.

The book traces the evolution and gradual develop-
ment of Indian music from the very beginning of
human civilisation to the modern scientific age.
Beginning with the music of the Vedic and
Paurāṇic ages it goes on to explore the romantic
idea of “raag-raagini” and its classifications along
with the brief history of music of the A.D. 16th,
17th and 18th centuries with pertinent references
to the Persian and Arabic influence on Indian
Music. It covers the aphorism and also the actual
form of music of this age, widely known as
“Hindustani Sangeet Padhati”, expounded by the
late Pt. V.N. Bhatkhande more than half a century
ago.

It also deals with the fundamentals and history
of the various types of songs, with rare traditional
compositions and description of the various
musical instruments (along with illustrations) in
a lucid manner. It will prove to be very valuable
for students and scholars of music.

Music Through the Ages—by V. Premalatha. Delhi
Sundeep Prakashan, 1985. xxi + 397pp. + 32Pl.,
Biblio., Gloss., Append., Abbrev. Rs. 500.

A detailed study of the various sources which

helps musicologists to reconstruct the history of music is made in this volume. The colossal efforts were the results of the author's doctoral thesis. The various chapters deal with the music of the pre-historic period including Indus and Harappa civilisations. Reference to music in Sanskrit, Telugu and Tamil literature form other features of the volume. They are all highly descriptive and analytical.

Two separate chapters are devoted to sculpture, painting, epigraphical records and inscriptional evidences—all related to music. Thus final chapter discusses the development of music as gleaned through many musical treatises and literature. Many new theories have been put forth on the development of musical instruments at various stages. The additional feature of this book is the inclusion of several illustrations and photographic documentation.

The Sāman Chants : A Review of Research—by G. H. Tarlekar. Baroda, Indian Musicology Society, 1985. viii + 123pp. Rs. 85.

It is hoped the present publication would render welcome help in discovering the past history of Sāman-chants and also the beginnings of Indian classical music. This is the first critical bibliography on studies in Sāman chants; it is comprehensive and evaluative. Every student of Sāma-gāna and our heritage of musical culture will benefit from this valuable work.

The study of the Sāman chant is important both from the point of ritualism and that of music. The overall survey of the significant writings in connection with the Sāman chant would prove helpful to the students of Sāmaveda. Such an effort is made in this monograph. The articles and books on the Sāman chant in English, Hindi, Marathi, Sanskrit and one in Gujarati, written during the period of last hundred years or so are reviewed in this work.

Saṁgīta-Ratnākaraḥ—by Śārṅgadeva; with Commentary by Kallinātha. Vol. II. Poona, Anandashram 1985. 481-1000pp. (Anandashram Sanskrit Series 35). Rs. 50.

This volume contains the sixth and seventh chapters of the Saṁgītaratnākara, a very important work on Saṁgīta in Sanskrit. The sixth

chapter 'Vādādhya' deals with the structure, method of playing, and the compositions pertaining to the four classes of instruments, namely: 'tata' (stringed), 'Suśira' (wind-blown) 'avanaddha' (covered with skin, i.e. membranophones) and 'ghaṇa' (solid, i.e. cymbals etc.). In the seventh chapter the elements of dance, dance forms and the nine 'rasas' are treated.

The commentary of Kallinātha is extensive. He himself was a great scholar of Indian music. In the description of 'vīṇās' in Chapter VI his commentary is sketchy. But he treats the 'vartanās' in detail.

Five appendices, covering 142 pages are added to this volume which give additional information on seven svaras etc.

Santal Music: A Study in Pattern and Process of Cultural Persistence—by Onkar Prasad. New Delhi, Inter-India Publications, 1985. xiv + 133pp. Biblio., Ills. (Tribal Studies of India Series. T. 115). Rs. 180.

Santals, are one of the largest tribal communities in India inhabiting Assam, Bihar, Meghalaya, Orissa, Tripura and West Bengal. They are a very music loving people as reflected in their variety of songs and dances.

The present indepth study by Dr. Prasad of "Santal Music" in the context of socio-cultural life of Santals is the outcome of the author's painstaking extensive field-work. The study opens with an introduction giving background, scope and technique used in the study. The book analyses critically the fiftythree Santal melodies collected personally by the author to understand the structure and meaning of Santal Music, inter alia delineating occasions associated with each song; text of songs; translation in English; method of analysis; notational; and also explains the relation of musical notes both in quantitative and qualitative terms given in tables for each song. The Third chapter deals with various musical instruments of Santals. It highlights Santal's organic relationship with these instruments looking upon them as living beings and as a means to establish communication with their non-living entities. This attitude is in consonant with Santals' thinking who do not view their material world as separate from themselves—no separation of "self" from the "non-self". Finally it is concluded that despite various changes,

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the Santals perpetuate a core structural pattern of their music that fits in well with their world-view.

Seven Principal Musical Notes of the Hindus with their Presiding Deities Composed in Celebration of the Birth-Day of Her Most Gracious Majesty, the Empress of India. Delhi, B. R. Publishing Corp., 1985. (Reprinted). 51pp. Rs. 90.

These Seven Principal Musical Notes contained in the book were composed by the author on the auspicious occasion of the celebration of the anniversary of the Empress Victoria.

The Goddess of Poetry invokes the aid of the presiding Deities of the Musical Notes—all powerful Agni, the presiding Deity of "Sharja", Brahmā, the Creator of the universe, the presiding Deity of "Riṣava", Sarasvatī, the Goddess of Learning the presiding Deity of "Gandhāra", Mahādeva, the Remover of the fears of mortality, the presiding Deity of "Madhyama", Viṣṇu, the Cherisher of the world, the presiding Deity of "Panchama", Gaṇeśa, the Bestower of all success the presiding Deity of "Dhaiyata", Surya, the Original cause of the universe, the presiding Deity of "Nisāda" for pronouncing benedictions for Her Majesty's well-being.

The musical notes, accompanied by the Rāga and Tāla, are superb examples of sweet, melodious divine compositions of the Hindus.

Swati Tirunal Composition—Ed. by Gowri Kuppuswami and M. Hariharan. Trivandrum, College Book House, 1985. 117pp. Rs. 90.

In South India, Kerala is known for its chequered history of a lineage of personalities endowed with rich cultural heritage. Among the scholars, Swati Tirunal occupies an important place as a parton, musician, composer, author etc. Being a Prince he was very simple and devoted most of his time in praising the qualities of Lord Padmanābha, the presiding deity in Trivandrum. His various compositions were the result of such prayers.

The present volume contains the Varnas—otherwise known as Dance Compositions—of Swati Tirunal. It has all the Varnas—Tāna Varnas and Pada Varnas given with Text and notation in both Roman and Malayalam Script. The book will be highly useful for any student of Indian music and Dance in general.

Splendours of Indian Dance—by Mohan Khokar; Photographs by Gurmeet Thukral. New Delhi, Himalayan Books, 1985. 100pp. + Pl., [ISBN: 81-7002-002-6]. Rs. 295.

The Splendours of Indian Dance attempts to offer a panoramic view of the forms of Indian classical folk and tribal dance that have come to be commonly seen in our time. It also dwells upon the place of dance in Hindu mythology, and to prepare the reader for a fuller understanding of the art explains the basic elements of technique in a simple and forthright manner.

The work is no experiment in armchair writing. The author, Mohan Khokar, has visited each concerned part of the country to see, study and document the various forms of dance. His total involvement with the world of dance for over 30 years now is what gives his interpretation its unusual penetration. Avoiding loaded jargon, but without any undue or misleading over-simplification he helps the uninitiated reader to grasp the essence of all there is to the splendours of Indian dance.

The photographs all resplendent in colour and vibrant with action represent top performers in the different traditions today. Gurmeet Thukral, who has taken the pictures, reveals a very sensitive eye not only for the image but also for movement and rhythm.

The book carries a judiciously chosen selection from the hundreds of shots of live performances he has covered over the years.

The Splendours of Indian Dance sets out to serve as a treat, both visually and textually. Anyone interested in knowing more about the art in order to understand and appreciate it better, will find in the work a rewarding investment.

MYSTICISM

आध्यात्मिक पाठावली—शशिकान्त झा, सं० ।
जयपुर, सम्याज्ञान प्रचारक मंडल, १९८२ ।
२०२ ।

प्रस्तुत पुस्तक में तीन लघु कृतियों का संकलन किया गया है:—(१) जिनेंद्र स्वप्न; (२) आत्मावबोध कुलक और (३) आत्मानुशास्ति भावना । इसमें प्रथम कृति संस्कृत भाषा में है और अज्ञात

कर्तृक है दूसरी कृति प्राकृत भाषा में है और इसके प्रणेता जयशेख सूरि हैं और तीसरी कृति श्री जय-शेख सूरि रचित है जो संस्कृत भाषा में है।

इन तीनों कृतियों का हिन्दी भाषी पाठक अध्ययन कर आत्मोन्मुखी बन सके, इस दृष्टि से मूल के साथ हिन्दी पद्यानुवाद एवं भावानुवाद भी दिया गया है।

अथर्ववेदीय तंत्रविज्ञान — ले० देवदत्त शास्त्री।

इलाहाबाद, विविध भारती प्रकाशन, १९८५।

८+२५६ पृ०। रु० ७०।

अथर्ववेद रहस्य-विद्या का अगाध समुद्र है। इसकी रहस्य-विद्या अत्यन्त व्यापक और विराट है। इस रहस्य-विज्ञान में निरामय, सुखी, समृद्ध जीवन बिताने, सद्गति प्रदान करने और कामनाओं की पूर्ति के लिए अनेकानेक विधान हैं। मनुष्य जीवन का ऐसा कोई पक्ष शेष नहीं बचा है जिसे सजाने, संवारने और सुधारने का विधान अथर्ववेद में न हो। अर्थ, धर्म, काम, मोक्ष प्राप्त कराने में अथर्व-वेदीय तंत्र-विज्ञान समर्थ साधन है।

नौ अध्यायों में विभक्त इस ग्रंथ में विद्वान् लेखक ने अथर्ववेदीय तंत्र-विज्ञान का सांगोपांग विवेचन प्रस्तुत किया है। तंत्रविधान के अंतर्गत गणकर्म, पुष्टिकर्म, निशाकर्म, यातुकर्म और आधि-व्यधि निवारण-विधान के अंतर्गत जलावसेचन, रक्षा-करण्ड, औषधि-विधान आदि का विवेचन बड़ा रोचक बन पड़ा है। ग्रंथ की भाषा परिमार्जित हिन्दी है किन्तु विषय विवेचन की शैली सुबोध है। स्थान-स्थान पर संगत मंत्रों को प्रचुर मात्रा में उद्धृत किया गया है। अथर्ववेद के तंत्र-विज्ञान को समझने के लिए पुस्तक बहुत उपयोगी है।

बृहत् तन्त्रसार — ले० कृष्णानन्द आगमवागीश,

सं० रामकुमार राय। वाराणसी, प्राच्य प्रकाशन

१९८५। १४+५४६ पृ०। चित्र। (वाराणसी

तान्त्रिक टेक्स्ट सिरीज ३)। रु० १००।

छ: परिच्छेदों में विभक्त इस तंत्रशास्त्रीय ग्रंथ में

तन्त्रशास्त्र के सुप्रसिद्ध विद्वान् श्रीकृष्णानन्द ने सम्पूर्ण तन्त्र-वाङ्मय का सर्वाधिक प्रामाणिक सार प्रस्तुत करने का प्रयत्न किया है। ग्रंथ संस्कृत भाषा में लिखित है और अब तक बंगला लिपि में ही मुद्रित था। इस विशाल एवं प्रामाणिक ग्रंथ को बहुत आदर मिला है; इसका प्रमाण यह है कि अब तक इसके सात वज्राक्षरी संस्करण निकल चुके हैं। देवनागरी लिपि में यह पहला संस्करण है। तन्त्रशास्त्र के अनेक परवर्ती ग्रंथों ने इस महाग्रन्थ को मुक्त रूप से उद्धृत किया है। इस ग्रंथ में जितने देवी-देवताओं को साधना-विधियों का उल्लेख है, उतना अन्यत्र कहीं नहीं मिलता। साथ ही अभिचार, षट्कर्म, वीर साधन, शव साधन आदि पर भी विस्तारपूर्वक वर्णन मिलता है। मुद्रण और प्रकाशन के स्तर की दृष्टि से भी यह एक आकर्षक और संग्रहणीय संस्करण है।

Epic Anandamayee—by Umanarayan Chattopadhyaya. Kankhal, n.d. vii + 131 pp. Rs. 15.

The Story of Ma Anandamayee's life reveals the message that she left for humanity. The epic refers to one specific Universal Soul of Cosmic Consciousness who descended into the earthly body named Ma Anandamayee. Her aura permeated with a joyful Oneness of infinite Consciousness that touched the soul of every being that came near her. Anandamayee, the title of the epic, means permeating with joy, bliss of the Supreme Self where the knower, the known, and the knowledge become One. It narrates heroic deeds of some of the highest of highest souls.

Fountain-Source of Occultism: A Modern Presentation of the Ancient Universal Wisdom based on the Secret Doctrine by H.P. Blavatsky—by G. de Purucker; Ed. by Grace F. Knoche. Pasadena, 1974. xv + 744pp. [ISBN: 0-911500-71-5]. \$ 9.00.

Not only does G. de Purucker restore occultism to its original purity, but in his presentation of the archaic truths once universally revered, he recreates the atmosphere of the discipline and instruction of the Mystery-centers which formed the spiritual

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core of the great civilizations of the past. Here, then, is an illumined interpretation of the ancient wisdom on which the Secret Doctrine of the ages—and of H.P. Blavatsky's masterpiece of that name—is founded.

The range of subject-matter is vast: galaxies and solar systems, invisible worlds and their inhabitants; the sacred planets; who are the Gods?; occult physiology; chelaship, meditation, yoga, psychic powers; Christs, Buddhas, Bodhisattvas; the process of sleep and death; ethics, karma here-dity, procreation; Space and Time.

But much more than a presentation of doctrine, the book "addresses itself to all who recognize the inter-relatedness of human destiny to the cosmic design; who intuitively sense that the pilgrimage of man spans a multiplicity of lives on earth so that the soul in the course of ages can bring forth its latent godhood."

Golden Precepts of Esotericism—by G. de Purucker.
3rd Edn. Pasadena, 1979. viii + 175pp. [ISBN:
0-911500-86-3]. \$ 2.55.

Golden Precepts of Esotericism describes in simple language several important aspects of the spiritual life. Drawn from G. de Purucker's talks with students, it covers such subjects as the way inward to the heart of the universe; thoughts, their influence on character, and how they can be controlled; the realities behind suffering, disease, old age and death; selfless love and compassion; and the path of spiritual growth which lies before each person.

Speaking to the heart as well as the mind, the author brings out particularly the mystical and moral dimensions of his themes, offering inspiration and practical suggestions those seeking to live up to the best within themselves. The present volume follows closely the second edition as revised by the author. Dr. de Purucker has tried that others would be "illuminated with the same light and receive the same inspiration" that he himself had received from a lifelong absorption in the ideals and teachings of the mystery schools.

इस्लामी तंत्र शास्त्र—असगर अली; सं० राजेश
दोक्षित। आगरा, दीप पब्लिकेशन्स, १९८५।

१९० पृ० (लोकोपयोगी तन्त्र विज्ञानमाला ४)।
रु० ३०।

इस्लामी मजहब में ईश्वर की केवल निराकार रूप की कल्पना की गई है। अतः उसमें किन्हीं देवी-देवताओं की सम्भावना का तो प्रश्न ही नहीं उठता; परन्तु इसके बावजूद भी जिन, परी, खईस आदि के अस्तित्व को नकारा नहीं गया है। इतना ही नहीं विभिन्न मनोकामनाओं की पूर्ति हेतु सन्तों, फकीरों की मजारों की जियारत (यात्रा) करने, उनकी कब्रों पर चादर चढ़ाने तथा धूप-लोवान आदि से पूजा करने के अतिरिक्त विभिन्न प्रकार के नेकश (यन्त्र), मन्त्र तथा तान्त्रिक साधनों का प्रयोग भी किया जाता है।

प्रस्तुत ग्रन्थ "मुस्लिम तन्त्र शास्त्र" में ऐसे सैकड़ों तान्त्रिक यन्त्र-मन्त्रादि संकलित किये गये हैं। जिनका प्रयोग फकीरों तथा मुस्लिम तान्त्रिकों द्वारा किया जाता है। इसमें कुछ ऐसे लोकभाषावी मन्त्र भी संग्रहीत हैं जिनका हिन्दू तथा मुस्लिम—दोनों धर्मावलम्बी समान रूप से प्रयोग करते हैं। प्रत्येक यन्त्र की आकृति फारसी अक्षरों तथा अंकों के साथ ही देवनागरी लिपि में भी प्रस्तुत करके इस ग्रन्थ की उपयोगिता बढ़ाने का प्रयत्न किया गया है।

गायत्रीतन्त्रम् (तत्त्वदीपिका-हिन्दी व्याख्योपेतम्)—
ले० शंकर; व्याख्या शिवदत्त मिश्र; सं० तारक-
नाथ भट्टाचार्य। तृतीय संस्करण। वाराणसी,
चौखम्भा संस्कृत संस्थान, १९८५। ७+११९
पृ०। (काशी संस्कृत ग्रन्थमाला १४३)।
रु० २०।

प्रस्तुत पुस्तक में भगवती गायत्री का चरित्र-चित्रण एवं माहात्म्य वर्णित है। इसमें पांच पटल हैं। प्रथम पटल में गायत्री जप का माहात्म्य, ध्यान, विनियोग, गायत्री का स्वरूप, गायत्री मंत्र तथा उसका अर्थ, ब्राह्मणों के लिए गायत्री जप की आवश्यकता

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आदि का विवेचन है। द्वितीय पटल में गायत्री का स्थान, गायत्री जय का विधान, गायत्री तत्त्व-निरूपण आदि अनेक विषयों का निरूपण है। तृतीय पटल में ब्राह्मण, क्षत्रियादि के लिए प्रणव-युक्त गायत्री जप करने का विचार। इस शब्द का अर्थ आदि पर विचार किया गया है। चतुर्थ पटल में यज्ञोपवीत प्रचालन का विधान आदि का निरूपण है। पंचम पटल में सन्ध्या तथा गायत्री जप का विधान, गायत्री-निन्दक ब्राह्मण, पुराण शब्दार्थ, ब्रह्मचर्य तथा वलिदान विचार, गायत्री का वेद स्वरूप आदि वर्णित है।

पुस्तक में संस्कृत मूल श्लोकों के साथ-साथ उनका हिन्दी अनुवाद भी दिया गया है।

जीवन रहस्य और कर्म रहस्य—अनन्त प्रसाद जैन, 'लोकपाल'। लखनऊ, तीर्थंकर महावीर स्मृति केन्द्र समिति, १९८५। १३१ पृ०। रु० ७.५०।

इस लेख में विद्वान लेखक ने जीवन-मरण, सुख-दुःख, संयोग-वियोग, रोग-शोक, आरोग्य, हानि-लाभ, संतति-संबंध, एक वस्तु का दूसरी पर अच्छा बुरा प्रभाव और आकस्मिक घटनाओं जैसी विश्व की अनेक जटिल समस्याओं को हल करने और उनके हल द्वारा लोक में सुख-शान्ति का स्रोत कैसे बहाया जा सकता है उसकी दिशा का बोध कराने के लिए एक नयी विचारधारा प्रस्तुत की है। इस विचारधारा का दृष्टिकोण वैज्ञानिक है और आधार जैन सिद्धांतों में वर्णित पुद्गल वर्गणाएँ और उनकी गतिविधि अथवा कार्य-प्रणाली हैं। ये नाना प्रकार की पुद्गल वर्गणाएँ अथवा पुद्गल परमाणुओं के विविध संघ या स्कंध जिनमें कर्म-वर्गणाएँ अपना विशिष्ट स्थान रखती हैं, विश्व के सारे परिवर्तनों के मूल में स्थित हैं। ये वर्गणाएँ निरंतर बड़ी द्रुत गति के साथ एक वस्तु से निकलती और दूसरी वस्तुओं में प्रवेश करती तथा परिवर्तित होती रहती हैं और इस तरह मिल-बिछुड़कर अनेक सूक्ष्म, स्थूल, स्थाई व क्षणिक परि-

वर्तनों को बराबर जन्म दिया करती हैं, जिनके लोक में अन्य ही कारण कल्पित किये जाते हैं। हम अपने मन-वचन-काय की प्रवृत्तियों को यदि खोटी रखें तो उनका खोटा फल हमको कैसे भोगना होगा और अच्छी रखने पर अच्छे फल का उपभोग कैसे किया जा सकेगा और कैसे हम विश्व की सुख-शान्ति में सहायक हो सकेंगे, यह सब भी सांकेतिक रूप से इसमें बतलाया गया है। लेख अपने विषय का प्रारम्भिक लेख है और वैज्ञानिकों को विज्ञान विषय की एक नई खोज की तरफ प्रोत्साहित करता है। अतः वैज्ञानिकों को इस विषय पर गंभीरता के साथ विचार कर उसके अनुसंधानों में प्रगति प्रदान करना चाहिए और जैन विद्वानों को आगम से साधक-वाधक प्रमाणों को उपस्थित कर अनुसंधान-कार्य में सुगमता और समीचीनता लाने का भरसक प्रयास करना चाहिए। लेख लोकहित की भावनाओं से ओत-प्रोत है और उसके प्रतिपाद्य विषय की वैज्ञानिक सफलता अथवा उसको विज्ञान का पूरा समर्थन मिलने पर लोक में जैन-दर्शन की बहुत बड़ी ख्याति एवं प्रभावना का होना अवश्य-भावी है। इस ओर वैज्ञानिकों और विद्वानों का ध्यान आकृष्ट करने और उन्हें पुद्गल वर्गणाओं के विशेष वर्णनादि से सम्बन्ध रखने वाली उपयुक्त सामग्री देने की खास जरूरत है।

कबीर पंथ पर पंथेतर प्रभाव—ले० वेद प्रकाश गिलड़ा 'शैबाल'। मेरठ, अनु बुक्स, १९८५। २०+२८८ पृ०; ग्रंथसूची। रु० ८०।

विश्व मंच पर जितने भी मत-पंथ उदित हुए हैं वे बाह्य रूप से भिन्न रूप आकार रखते हुए भी अपने समकालीन और पूर्वकालीन सम्प्रदायों से नितान्त असंपृक्त नहीं कहे जा सकते। अपने उद्भव और विकास-काल की सामाजिक आवश्यकताओं तथा परिवेश से प्रेरित होकर पंथ विशेष नवीन दर्शन-चिन्तन और साधना पद्धति को अपनाता है। नई हवा में सांस के लिए प्रत्येक नवोद्भावित पंथ

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प्राचीन दर्शन परम्परा की उर्वरा भूमि पर अपने पांव जमा कर समकालीन सम्प्रदायों का सम्बल लेता रहा है। कबीर पंथ भी इसका अपवाद नहीं है। समाज की सम-सामयिक आवश्यकताओं के अनुरूप कबीर पंथ के सिद्धान्तों व साधना के रूप निर्धारण में कबीर पंथी साधकों की सतर्क चेष्टाओं और सहज चिन्तन दोनों का ही योगदान रहा है। अतः अपने दर्शन के निर्माण-क्रम में कबीर पंथ वेद-पुराण योग-तन्त्र तथा अनेक धार्मिक सम्प्रदायों के अतिरिक्त लोक जीवन से भी प्रभावित हुआ है।

वस्तुतः कबीर पंथी साहित्य इतना वैविध्य-पूर्ण है और विभिन्न शाखाओं की चिन्तन पद्धति में कहीं-कहीं इतनी अधिक विषमता है कि पंथेतर प्रभावों का आंकलन किये बिना कबीर पंथ के महत्व और योगदान का उचित मूल्यांकन सम्भव ही नहीं है। लेखक ने अध्ययन के लिए इस जटिल विषय को चुना और अपनी गवेषणात्मक आलोचक दृष्टि से इसे देखा। परिणामस्वरूप कबीर पंथ की अनेक मान्यताओं व परिकल्पनाओं की पृष्ठभूमि तथा उसकी विभिन्न शाखाओं के मत-वैमन्य और व्यापक प्रचार-प्रसार के कारण प्रकाश में आ गये हैं। साथ ही कबीर पंथ की मानसिकता की आधार भूमि भी स्पष्ट हो गई है। लेखक की विषय पर सर्वत्र मर्मभेदी दृष्टि रही है। और भाषा शैली पर मजबूत पकड़। लेखक द्वारा प्रस्तुत किए गए तथ्य तर्क संगत हैं और विषय अतिविस्तृत होते हुए भी सुनिबद्ध सूत्र में संयोजित हैं। अतः यह पुस्तक संत-साहित्य में रुचि रखने वाले सभी जिज्ञासुओं के लिए संग्रहणीय होगी।

कबीर साहित्य चिन्तामणि—ले० परशुराम चतुर्वेदी।

इलाहाबाद, भारती भंडार, १९८५। १४४ पृ०।

र० ३०।

‘कबीर साहित्य चिन्तामणि’ संत-साहित्य-मर्मज्ञ आचार्य परशुराम चतुर्वेदी के दीर्घकालीन अध्ययन का सुफल है। प्रबुद्ध लेखक ने अपनी पैनी दृष्टि

सम्पन्न प्रतिभा से कबीर-साहित्य-गत उन जटिल बिन्दुओं को उजागर किया है जिन्हें लेकर जिज्ञासु श्रोता या पाठक बहुधा उलझ जाया करते थे और दिग्भ्रमित हो जाने तक की संभावना बनी रहती थी। फलस्वरूप उनके अर्थ और अभिप्राय को हृदय-गम करने में कभी-कभी बाधा उपस्थित हो जाया करती थी और उनमें अन्तर्निहित भाव अस्पष्ट ही रह जाते थे। इस पुस्तक द्वारा समर्थ लेखक ने कबीर-साहित्य के गंभीर अध्येताओं का बीहड़ पथ बहुत दूर तक प्रशस्त कर दिया है और उनका गंतव्य स्थल दृष्टि-पथ की सोमा तक में आ जाता है। भावोद्गारों का उत्कर्ष और उत्तेजक विचारों का संघर्ष एक ऐसी भाव-भूमि पर उतर आता है जहां दोनों का समृद्ध संगम जन-मानस को सहज ही सुलभ हो जाता है और जो कर्तव्य-पथ का द्वार सर्व-सुलभ बना देता है। हमारा विश्वास है कि सुधी लेखक की अन्य कृतियों की भांति इसका भी सार्वदेशिक स्वागत होगा।

कबीर वाणी—व्याख्याकार स्वामी बोधानन्द। नई दिल्ली, श्री लालबहादुर शास्त्री केन्द्रीय संस्कृत विद्यापीठम्। पृ० १५९। र० २७१।

ईसा की दसवीं शताब्दी के अन्तिम चरण में विदेशियों के आक्रमणों से निरन्तर पराजय को प्राप्त हो रही हिन्दू जाति को सशक्त अवलम्ब की आवश्यकता थी। ऐसे समय में चैतन्य, रामानन्द, कबीर, नानक आदि सन्तों के प्रभाव से प्रवाहित होने वाली भक्ति की धारा ने इसे अमृत की भांति जीवन दिया। भक्ति की धारा को सशक्त बनाने वाले कवियों में कबीर भी अन्यतम हैं। कबीर साहित्य की अनेक टीकाओं में बोधानन्द की टीका एक अनुपम उपलब्धि है। संस्कृत भाषा में लिखी हुई इस टीका में कबीर के प्रत्येक पद्य पर पहले कठिन शब्दों के अर्थ, फिर स्पष्टीकरण तात्पर्य और अन्त में आवश्यकतानुसार वेद, उपनिषद्, गीता, पुराण आदि से उद्धरण प्रस्तुत किए हैं। इसकी हस्त-

लिखित पोथी को प्राप्त करके इसकी हिन्दी भाषा में समुचित व्याख्या करके डॉ० हरिहर त्रिवेदी ने इसका उद्धार किया है। इसमें कुल ८४ रमैनियां दी गई हैं।

शांकर दर्शन में ज्ञान प्रमुख है, पर वैष्णव दर्शनों में ज्ञान का स्थान भक्ति ने ले लिया है। कबीर ने दोनों मतवादों को दूर कर सामान्य सिद्धान्तों का मधुर सम्मेलन किया है। समय-समय पर उन्होंने कर्मकाण्ड, पाखण्ड, हिंसा आदि की तीव्र भर्त्सना की है। आत्मज्ञान के आधार पर भक्ति का आश्रय, यही सन्त कबीर का मूल मन्त्र है। उन्होंने ज्ञान को भक्ति का एक आवश्यक उपकरण बतलाया है। निर्गुण काव्यधारा के मर्म को समझने में इस ग्रन्थ से बहुत सहायता मिलेगी और कबीर साहित्य के अनुरागी इसे बड़े चाव से स्वीकार करेंगे। आशा है कि यह कारका और सम्पादन कबीर साहित्य पर नूतन प्रकाश वितरित करेगा और उन गुत्थियों को सुलझाने का प्रयत्न करेगा, जो आज की समस्याएं बनी हैं।

कबीर वाणी पीयूष—जयदेव सिंह एवं वासुदेव सिंह।

तृतीय संस्क०। वाराणसी, विश्वविद्यालय प्रकाशन, १९८५। ७९+१६८ पृ०। संकेत-सूची।

रु० १५।

'कबीर वाणी पीयूष' कबीर की प्रतिनिधि रचनाओं का संकलन है। कबीर का प्रमुख साहित्य तीन खण्डों में विभक्त है :—रमैनी, साखी और शब्द या पद। प्रस्तुत संकलन में कबीर-वाणी का सार-तत्व समाविष्ट है। इसमें साधक-चित्त की गहन अनुभूति से निसृत अमर वाणी के तीनों रूपों—साखी, रमैनी और पदों—के चुने हुए ऐसे अंशों को संकलित किया गया है, जिससे कबीर के सिद्धान्त, साधना एवं काव्य-वैशिष्ट्य को सुगमता से परखा जा सके।

प्रस्तुत संकलन में वैज्ञानिक पाठ निर्धारण के अतिरिक्त, विस्तृत भावार्थ बोधिनी व्याख्या भी दे दी

गयी है। रचनाओं की व्याख्या के अतिरिक्त, सम्बद्ध अंशों में प्रयुक्त प्रतीकात्मक एवं पारिभाषिक शब्दों की विस्तृत टिप्पणी एवं उनके काव्य-सौन्दर्य को भी इस प्रकार स्पष्ट कर दिया गया है। जिससे पाठक उनकी वाणी का सुगमता से रसास्वादन कर सकें। भूमिका में कबीर के व्यक्तित्व, उनके प्रामाणिक साहित्य, दार्शनिक विचारों तथा कविरूप की भी समीक्षा दे दी गई है।

Magic and Mystery in Tibet—by Alexandra David-Neel. 1971. xiv + 320pp. [ISBN: 0-486-22682-4] \$ 5.95 (Distributed by—M/s Motilal Banarsidass Delhi-110007)

Magic and Mystery in Tibet tells the story of the author's experiences in Tibet among lamas and magicians. It is a study of psychic discovery, a description of the occult and mystical theories and psychic training practices of Tibet. She tells of great sages and sorcerers that she met; of the system of monastic education; the great teachers and their disciples; Tibetan folklore about their spiritual athletes; reincarnation and memory from previous lives; elaborate magical rites to obtain siddhis; the horrible necromantic magic of the pre-Buddhist Bonpa shamans; mental visualization exercises to create disembodied thought forms (tulpas); visions; phenomena of physical yoga, control of the body heat mechanism; breathing exercises, sending "messages on the wind", and much similar material. An unusual aspect of Madame David-Neel's book is that she herself experienced many of the phenomena she describes, yet she describes them with precision and in a matter-of-fact manner, permitting the reader to draw his own conclusions about validity, interpretation in terms of psychology, and value.

Mantras: Words of Power—by Sivananda Radha. Porthill, 1982. 130pp. Biblio., [ISBN: 0-931454-05-0]. \$ 7.95.

Mantras: Words of Power is a comprehensive manual for those who seek to understand and experience the ancient Indian spiritual practice of Mantras. It shows how the mantras help bring one's ideals into manifestation in one's life in the purest possible form. The book emphasises that

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there are many levels of meanings in a Mantra which must be experienced to be truly understood. To realise the significance of the Mantras in totality one should know Mantra recitation's various aspects. Swami Sivananda Radha in her book has dwelt upon them in some detail. She explains the ways to use a Mantra, its benefits in healing and other such miracles. She deals frankly and honestly with the most controversial aspects of spiritual life—Mantra initiation, the relationship of Guru and disciple and the role Guru plays in one's spiritual life. The depth of her insight, based upon twenty-five years of personal practice illuminates these subjects with clarity and wisdom.

माया और मायावाद—ले० सेवासिंह । होशियारपुर,
प्रतिभा प्रकाशन, १९८५। १९६ पृ०; संदर्भ
सूची। ६० ६०।

डॉ० सेवासिंह की प्रस्तुत पुस्तक 'माया और माया-वाद' भारतीय भाववाद (आत्मवाद) का गहराई से विवेचन-विश्लेषण करती हुई हमारे सामने यह प्रश्न खड़ा करती है कि क्या मायावाद को जानने के लिए कोरी दार्शनिक ऊहापोह काफी है? इस पुस्तक की केन्द्रीय समस्या उन भौतिक परिस्थितियों की छानबीन से जुड़ी है, जिनकी वजह से आदिम वैदिकों की भौतिक जरूरतों में संलग्न 'माया' का एक प्रत्ययवादी धारणा 'मायावाद' में रूपान्तरण हुआ है और जीवन से जुड़ी सामाजिक ताकतें आध्यात्मिक अमूर्तता में खोती चली गयी हैं। लेखक ने माया से लेकर मायावाद तक का यह सफर ऋग्वेद, उपनिषदों, बौद्धों, सांख्याचार्यों आदि के पड़ावों से गुजरते हुए गौड़पाद और शंकर तक पहुंचकर तय किया है। इसमें प्रत्ययवाद के दार्शनिक स्वरूपों की विविधता है, दर्शन के समाज-शास्त्रीय आधारों की प्रामाणिकता है और समाज के जातीय-वर्गीय स्थितियों की प्रासंगिकता है। दर्शन के अध्येताओं के लिए यह पुस्तक एक अनिवार्यता ही नहीं, एक चुनौती भी है, जिसे इस पुस्तक से गुजरते हुए स्पष्टतः अनुभव किया जा सकता है।

Occult Glossary: A Compendium of Oriental and Theosophical Terms —by G. de Purucker. Pasadena, 1972. 193pp. \$ 4.00.

The major works of H.P. Blavatsky, notably her *Isis Unveiled* and *The Secret Doctrine*, contain numerous philosophical terms and concepts drawn from the literatures of antiquity, some reliable guide to this specialized terminology is required. Dr. de Purucker's *Occult Glossary* fills that need. A profound scholar of both Occidental and Oriental languages and Philosophies, he was eminently qualified to define as well as clarify the many foreign words found so frequently in theosophical and related writings; and, more importantly, to explain the spiritual import of such themes as *karma*, reincarnation, planetary and solar cycles, and man's evolutionary pilgrimage. A random selection from some 300 terms illustrates the wide range of topics covered:

Astral body, *Avatāra*, Bodhisattva, Christos, *Dharma*, Hermetic Chain, Hypnotism, *Manas-pūtras*, *Prāṇa*, Reincarnating ego, *Skandhas*, Yoga.

Para-Vidya: Science of the Beyond —by M. C. Bhandari. Calcutta, 1985. xli + 382pp. Rs. 500.

Para Vidya (Science of the Beyond) is the name of that science through which the undying mysteries of eternal and invisible universe are unravelled before us by the Upanishads.

What is visible to the naked eye, or what is perceived by the senses, is not necessarily the whole truth that we experience within the framework of the universe we live in. This has naturally led to many searching enquiries regarding the nature of reality. One of the basic questions arising out of this dilemma poses the problem whether we are governed by any supranatural power or powers. Though man has landed on the Moon, and scientists claim to have achieved supremacy in many spheres of knowledge, the urge to probe the higher dimensions of existence, and curiosity to understand the supernatural phenomenon, has not diminished at all. Following this profound urge this volume on "Para Vidya" has been published giving authentic material on the subject researched by scholars of profound and practical knowledge. This will be a humble contribution towards exploring the para-normal and supra-natural powers.

Pilgrims of the Stars: Autobiography of Two Yogis
—by Dilip Kumar Roy and Indira Devi. Porthill,
1985. xiii + 402pp. [ISBN: 0-931454-10-7] \$
14.95. (Distributed by:—M/s Motilal Banarsidass, Delhi-110007).

This is the biography of remarkable couple of artists: Dilip the musician and philosopher, and Indira, the dancer and visionary poetess. One would have to search a long way to find again such an account of a combined life of inspiration. The spiritual classic, *Pilgrims of the Stars* offers the reader an inspiring and solemn glimpse into daily struggles and victories of the two great souls. Dilip Kumar Roy describes his spiritual training by his Guru, the Indian statesman and Saint Sri Aurobindo and his meetings with great personalities like Mahatma Gandhi, Rabindra Nath Tagore, Raman Maharishi and other spiritual luminaries. Indira Devi's vivid reminiscences of life and her Guru have a distinct appeal and simplicity. It contains a wealth of practical advice for spiritual seekers. Her yogic and mystic experiences are presented in an interesting and graceful style. The appeal of such a highly personalized account of adventures of the leading spiritual seekers is inspiring and fascinating beyond words.

Practical Occultism from the Private Letters of William Q. Judge.—Ed. by Arthur L. Conger. Pasadena, 1980. 307pp. [ISBN: 0-911500-29-4] (Hardcover); [ISBN: 0-911500-30-8] (Softcover) \$ 6.00.

Practical Occultism contains correspondence selected from the private files and Letterbooks of William Q. Judge, co-founder of the Theosophical Society with H.P. Blavatsky and Henry S. Olcott. Not so much a textbook on esoteric truths as a guide to their application in daily living, these letters combine directness and strength with a sympathetic understanding born of knowledge and long experience in the philosophy of altruism. The correspondence covers the period from 1882 to 1891, when the Society was undergoing rapid growth, particularly in the West, making it a valuable source-book for those interested in the early history and development of the Theosophical Society.

प्रायोगिक तन्त्र—ले० गोविन्द शास्त्री । खण्ड १ ।

दिल्ली, सुमति साहित्य सदन, १९८५ । viii +
४८ + ७२ पृ० । र० ४० ।

जीवन जटिल पहेली है और नियति रहस्यावृत अज्ञात भविष्यत् । वस्तुतः नियति हमारे ही कर्मों का विपाक है । हमारे जीवन का मूलभूत प्रयोजन है । नियति को अवश भाव से भोगना पशुता है । इस पशुभूमि में सारा संसार विचरण कर रहा है । तंत्र हमें पशुत्व से ऊपर उठने का वीर-भाव देता है । वीर-भाव से दिव्य-भाव को प्राप्त करना—तंत्र साधना का लक्ष्य है ।

शब्द का, शब्द के माध्यम से संसार व सत्य के शाश्वत दर्शन करने का जितना सार्थक एवं सांगोपांग प्रयत्न इस देश में किया गया उतना विश्व के और किसी भू-भाग पर नहीं किया गया । हमारा बोध जब चेतना का साहचर्य पाकर इन स्तरों को भेदता हुआ स्व-प्रकर्ष को प्राप्त करता है तब तंत्र में रहस्य का द्रष्टा बनता है । देवी के दिव्य स्तवन में उसे मेघा, मनीषा, प्रतिमा, पण्डा, ब्राह्मी आदि अभिधानों से अभिहित किया जाता है । यदि हम परमार्थतः इनमें से एक भी रूप की साधना व प्राप्ति कर सके तो जीवन कृतार्थ हो जाए ।

‘प्रायोगिक तंत्र’ में विद्वान लेखक ने अपने देश की अति वैज्ञानिक प्राचीन प्रवृत्ति से परिचय कराया है जिससे ग्रंथ आदि विधाओं का एक अद्भुत दस्तावेज बन गया है ।

Quantum Questions: Mystical Writings of the World's Great Physicists—Ed. by Ken Wilber. Boston, 1984. x + 208pp. [ISBN: 0-394-72338-4]. \$ 9.95.

The popularity of recent books such as the Tao of Physics attests to the unprecedented interest in the relationship between modern quantum physics and mysticism that has arisen in the past decade. And yet nowhere before have the thoughts of the original founding physicists themselves been presented. *Quantum Questions* brings together for the first time the mystical writings of the world's great

physicists—Heisenberg, Schroedinger, Einstein, de Broglie, Jeans, Planck, Pauli and Eddington—all of whom express a deep belief that physics and mysticism are somehow fraternal twins.

The seminal thoughts of virtually every major physicist involved in the discovery of quantum physics and relativity are presented here. What their essays show is that each of these remarkable men, without exception, came to believe in a mystical or transcendental world-view that embodies the world as a spiritual, rather than material, phenomenon.

Written in completely non-technical language, the writings, collected here are not only accessible, but also eloquent, profound, and brilliant.

शाबर तन्त्र शास्त्र—राजेश दीक्षित । आगरा, दीप
पब्लिकेशन्स, १९८५ । २५४ पृ० । (लोको-
पयोगी तन्त्रविज्ञानमाला-३) । रु० ३० ।

शास्त्रीय मन्त्रों की उत्कीर्ण विधियों का वर्णन मन्त्र-शास्त्रीय ग्रन्थों में पाया जाता है। उनका संस्कृत ज्ञान संस्कृत भाषा के जानकार ही प्राप्त कर सकते हैं। शास्त्रीय मन्त्रों के कीर्तित हो जाने पर लोक-हितैषी सिद्ध पुरुषों ने जन-कल्याणार्थ समय-समय पर लोक-भाषा के मन्त्रों की रचना की। ऐसे मन्त्रों को 'शाबर मन्त्र-तन्त्र' कहा जाता है। गोस्वामी तुलसीदास ने भी "अनमिल श्रवर मन्त्र न जापू, प्रगट प्रभाव महेश प्रतापू" कहकर शाबर मन्त्रों के महत्त्व को स्वीकारा है।

शाबर मन्त्रों के संग्रह ग्रन्थों के नाम पर वर्तमान समय में जो पुस्तकें बाजार में उपलब्ध हैं उनमें अधिकांश अशुद्ध, असंगत एवं दिग्भ्रमित करने वाली ही हैं। प्रस्तुत पुस्तक की सामग्री "शाबर मन्त्र-तन्त्र" विषयक दुर्लभ, प्राचीन हस्तलिखित ग्रन्थों एवं ऐतद् विषयक अनुभवी विद्वानों की कृपा से उपलब्ध की गई है। अतः इस ग्रन्थ में संकलित मन्त्र-तन्त्र-यन्त्रादि साधकों के लिए उपयोगी एवं हितकर सिद्ध होंगे।

इस संकलन में प्रामाणिक एवम् विश्वसनीय प्रयोग ही संकलित किए गए हैं।

Sivastotravali of Utpaladeva. Sanskrit Text with Introduction, English Translation and Glossary —by N.K. Kotru. Delhi, Motilal Banarsidass, 1985. x + 172pp. Gloss. [ISBN: 81-208-0011-7] Rs. 80 (Cloth); Rs. 50 (Paper).

Sivastotravali is a collection of stray verses composed by Utpaladeva simply to ventilate his feelings, thoughts and experiences during various stages of his spiritual life. These were discovered by his admirers in total disorder after the author gave up his mortal coil. They were taken up by one Visvavrata and compiled into twenty stotras, and later commented upon by Rajanaka Ksemaraja, the author's great grand-disciple. The importance of this text lies in the fact that it contains spontaneous outpourings of a master mind given to the discovery of the truth of existence. The verses come out direct from the heart, and retain all the purity of the spirit that speaks through them. As such they constitute an authentic saga of one of the greatest spiritual adventures in the world. In fact, we can feel through them not only the author's consummate wisdom, but also his very temper and heartbeat during various stages of his sādhanā till he attained the acme of spiritual insight.

The book can make pleasant reading for those who aspire to know the deeper meaning of life and the path of spiritual eminence. The book contains the text in Devanagari, an English rendering, a very useful introduction, a glossary of technical terms and an Index of verses.

Sojourn on this Sable Earth—by Faraz Tyebjee. New York, Vantage Press, Inc., 1985. xi + 95pp. [ISBN: 0-533-06249-7]. \$ 7.95.

Sojourn On This Sable Earth is an exploration and a remembrance of a man's life, told by the man himself as he waits to face death. In this perceptive portrait, author Faraz Tyebjee has masterfully woven together the threads of personality and experience that make up a human being.

Mr Tyebjee has built up the story layer by layer, in styles ranging from the narrative, to the purely poetic and impressionistic, to stream-of-consciousness. The book's language is evocative, seeking to illuminate the darkest corners of the mind. Recurring motifs, some of glorious beauty and others of hopeless decrepitude, symbolize the

duality and extremes of the psyche. There are vivid, dreamlike images of color, movement, and light and stark descriptions of events in everyday life.

Set in India, *Sojourn On This Sable Earth* has an appeal that is universal in its representation of the diverse blends in a man's life.

Studies in Occultism—by H.P. Blavatsky. Pasadena, n.d. 212pp. [ISBN: 0-911500-09-x]. \$ 4.00.

Nature gives up her innermost secrets and imparts true wisdom only to him who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. It is the motive, and the motive alone, which makes any exercise of power become black, malignant or white, beneficent Magic. It is impossible to employ spiritual forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it.

The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is Divine Magic.

Tamil Alphabet and its Mystic Aspect—by P.V. Manickam Naicker. New Delhi, Asian Educational Services, 1985 (Reprinted). iv+91pp. Rs. 65.

It is very probable that the letters of the Tamil alphabet were devised by a great Rshi on a definite philosophical plan. As a rule no new suggestion or discovery is accepted by the people without hesitation and so the author himself does not demand abrupt acceptance of his principles. Especially in the matter of details, there is room for great divergence of opinion and the author evidently keeps an open mind, showing that though he is "possessed" of new and startling ideas, he also "possesses" them and is not their slave. The subject, however, is one of such absorbing interest that even a gentleman of such wide reading and culture as the author (the author's deep knowledge of embryology, geology, archaeology, and

other subjects showing that he is not a mere lop-sided and narrow-minded scholar) might be led into minor errors unless other scholars assist him with free criticisms and suggestions which he invites so modestly in his "Address to those concerned".

Tamil Temple Myth: Sacrifice and Divine Marriage in South Indian Saiva Tradition—by David Dean Shulman. Princeton, N.J., 1980. xvi+471pp. Biblio., Gloss., Abbrev. \$ 42.50.

South India is a land of many temples and shrines, each of which has preserved a local tradition of myth, folklore, and ritual. As one of the first Western scholars to explore this tradition in detail, David Shulman brings together the stories associated with these sacred sites and places them in the context of the greater Hindu religious tradition.

The author analyzes the Saiva myths of Tamil Nadu in the light of the many traditions that have contributed to their formation, including Vedic, epic, purāṇic, classic Tamil, and southern folk traditions. He defines the key features of south Indian religion, discusses the dynamic conflicts revealed in its basic myths, and traces its evolution through earlier stages as reflected in the texts.

In the course of telling the stories and studying their religious meaning, Dr. Shulman uncovers two persistent themes: the approach to power in all its manifestations, and the attempt to reconcile contact with power with the desire for purity.

तंत्र दर्शन : प्रयोग खण्ड—ले० गोविन्द शास्त्री ।
द्वितीय संस्करण । दिल्ली, सुमति साहित्य सदन,
१९८५ । १५२ पृ० । रु० ४० ।

'तंत्र-दर्शन' में ग्रन्थकार के बत्तीस वर्षों के चिंतन, अध्ययन एवं प्रयोगों का निष्कर्ष प्रस्तुत है । इसमें प्राचीन और नवीन विचारधाराओं का सुन्दर परीक्षण प्रस्तुत किया गया है ।

चिन्तन पक्ष में तंत्र के सिद्धान्तों/रहस्यों की प्रामाणिक मीमांसा की गई है । तंत्र को दार्शनिक स्तर पर स्वीकार करने का साधारण एवं विद्वत्तापूर्ण विवेचन है । तंत्र के संबंध में फैली भ्रान्तियों का निराकरण करते हुए वामाचार, पंचमकारो-

पासना, सैक्स और तंत्र के संबंधों का विश्लेषण करके इस दर्शन की पवित्रता को खोल दिया है। साथ ही शैवागम, योग वेदान्त आदि दर्शनों तथा व्याकरण के दार्शनिक चिन्तन परापश्यन्ती आदि रहस्यों का तांत्रिक संबंध समझाया गया है।

प्रायोगिक पक्ष में प्राचीन तंत्र-शास्त्रों के प्रामाणिक दुर्लभ प्रयोगों का संग्रह है। ऐसे अनेकों प्रयोग मिलेंगे जो सामान्यतः पुस्तकों में आपने कभी नहीं देखे होंगे। तंत्र-साधना के गूढ़ रहस्यों, उपायों एवं साधनानियों का एक निश्चित क्रम में सम्यक् विवेचन किया गया है। साथ ही साधकों के लिए आवश्यक विविध तांत्रिक स्तोत्रों का संकलन भी किया गया है। यह तंत्र के अध्येताओं तथा साधकों के लिए निश्चित रूप से एक आवश्यक प्रामाणिक विद्वान की अनुपम कृति है।

तन्त्र सिद्धि—ले० राधाकृष्ण श्रीमाली। हरिद्वार, रणधीर बुक सेल्स (प्रकाशन), १९८५। १६८ पृ०। र० १५।

पिछले कुछ दशकों में देश-विदेश में भारतीय योग और तंत्र के बारे में नई दिलचस्पी जागृत हुई है जिसके फलस्वरूप अंग्रेजी तथा भारतीय भाषाओं में इन विषयों पर अनेक छोटी-बड़ी पुस्तकें प्रकाशित हो रही हैं। प्रस्तुत पुस्तक एक आकर्षक पेपरबैक है जिसमें तन्त्र-सिद्धि के अनेक पहलुओं पर सरल हिन्दी भाषा में संक्षिप्त जानकारी दी गई है। लेखक का उद्देश्य साधारण पाठकों को तन्त्र के संबंध में सही-सही जानकारी प्रस्तुत करना है। इसी उद्देश्य से उसने अनेक तांत्रिक साधनाओं का वर्णन किया है और दावा किया है कि यदि साधक पुस्तक में वर्णित विधि से साधना करेगा तो उसे अवश्य ही सफलता मिलेगी। लेखक के विचार से तन्त्र न तो जादू-टोना है और न ही कोई खेल-तमाशा है बल्कि यह एक विशुद्ध शास्त्र है जिसका उद्देश्य सांसारिक जीवन व्यतीत करते

हुए जन-साधारण को आध्यात्मिक मार्ग-दर्शन उपलब्ध कराना है।

The Mysteries of the Human Soul—Tr. by Abdul Qayyum Shafaq Hazarvi. Delhi, Nabi Publishing House, 1985. x + 81pp. Rs. 15.

The original Arabic work by al-Ghazali is called al-Madnun Bihi 'Ala Ghairi Ahlihi' which is regarded as one of the treasures of Arabic literature. It won immediate popularity throughout the whole Muslim world, where it was accepted as an authoritative and one of the finest works on mystical expression. The author has based his translation upon the original Arabic work by al-Ghazali.

Tibetan Sage—by T. Lobsang Rampa. London, Corgi Publications, 1980. 158pp. \$ 21.95.

Here is the latest book from Lobsang Rampa telling of his experiences as a young boy in the Lamerseries of Tibet. Travelling with his guide, the Lama Mingyar Dondup, into the timeless world of the caves of Potala, the young disciple witnesses breath-taking visions and phenomena of the past and future.

The Ocean of Theosophy—by William Q. Judge. Pasadena, 1973. xiii + 173 + xxi pp. \$ 3.50.

Just as the ancients taught, so does Theosophy; that the course of evolution is the drama of the soul and that Nature exists for no other purpose than the soul's experience. The Theosophist agrees with Professor Huxley in the assertion that there must be beings in the universe whose intelligence is as much beyond ours as ours exceeds that of the black beetle, and who take an active part in the government of the natural order of things.

We are therefore not appearing for the first time when we come upon this planet, but have pursued a long and immeasurable course of activity and intelligent perception on other systems of globes.

Man did not spring from a single pair. Neither did he come from any tribe or family of monkey. It is hopeless to look to either religion or science for a solution of the question, for science is confused on her own admission, and religion is tangled with a revelation that is its books controvert the theory put forward by the priest.

Man has never been without a friend, but has a line of elder brothers who continually watch over the progress of the less progressed, and preserve the knowledge gained through aeons of trial and experience. Theosophy sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance.

The Saint of Mt. Abu: Yogiraj Shantivijayaji—A Study in Spiritual Empiricism—by M.M. Kothari. Jodhpur, 1982. vii + 182pp. Gloss. Ref. Rs. 60.

Yogiraj Shantivijay was a Jain saint of great virtue and supernatural powers which many of his devotees and admirers from both the East and West witnessed. How the saint can see things which ordinary people cannot see may be beyond the ordinary science to explain; but they are experienced events and objects to the saint. Dr. Kothari calls it 'spiritual empiricism'. Such experience is possible only to souls who have risen to realms beyond our mind and reason.

Dr. Kothari makes a worthy attempt to make spiritual empiricism non-dogmatic and non-sectarian. It can have a strong appeal not only to those who are spiritually inclined but also to those who have an academic bent of mind, raising rational and scientific questions about spiritual experience. The book will be read with profit by both academic philosophers and general readers interested in spiritual life and religion.

The Secrets of Chinese Meditation: Self-Cultivation by Mind Control as Taught in the Ch'an, Mahayana and Taoist Schools in China—by Pseud Lu K'uan Yu. York Beach, 1984. 240pp. Gloss. (Weiser Classics Series). [ISBN: 0-87728-066-5]. \$ 6.95.

The Secrets of Chinese Meditation is a classic text that presents a rare opportunity: a chance to study the ancient and original sources which are the basis for most contemporary texts on consciousness development. Lu K'uan Yu (Charles Luk) is one of the foremost interpreters of Chinese meditation practices. This concise volume is a presentation of different methods of meditation as practiced in China, including extracts from ancient and modern classics as well as practical and detailed

suggestions for meditation. Meditation is crucial for the development of consciousness, and the Taoist art of controlling the breath is a prerequisite for training in the martial arts. The book provides students with practical instructions for controlling the breath and calming the mind—the foundation of Self-realisation. The way to consciousness will be different for all individuals. This classic work is a source book that encourages one to knowledgeably choose the way most useful to one's chosen path.

The Secret of Tapas—by Amarakavi Ramachandra. Madras, 1982. xi + 196pp. Rs. 50 (Distributed by—M/s Motilal Banarsidass, Delhi-110007).

The Secret of Tapas is the source-book of higher research in a field long forgotten by learned scholars and seekers after truth. It is a book of inspiration and is intended to inspire research in the cause and effect of Sarvam in the Physical universe. The tradition of India is essentially spiritual and hence it is rooted in first-hand experience of sages from times immemorial. All research into the various fields of tradition such as Yoga or Vedānta would directly or indirectly belong to the experiences and the revelations of the sages. No research in India's spiritual fields would be complete without an indepth study of the revelation of the sages.

The book contains the secret of self-consummation, as revealed to Amarakavi in moments of his deepest illumination, described by him as the state of Nishta or that of "Vacant look", where the common human preception is surpassed and an awakening in cosmic consciousness secured. The contents of the book have come to him as a gift of Grace. The author's earlier work *Nija Ananda Bodham* is a direct first-hand record—authentic and un-edited—of what "came", as it came. *The Secret of Tapas* is now revealed as practical expression of *Nija Ananda Bodham*, which contains its theoretical essence.

The Song of the Bird—by Anthony de Mello. Anand, Gujarat Sahitya Prakash, 1985. xvi + 197pp. Rs. 31.

This book has been written for people of every persuasion, religious and non-religious. The author is a priest of the Catholic Church and has

wandered freely in mystical traditions that are not Christian and not religious and he has been profoundly influenced by them. The church has formed him and made him what he is today. So it is to her that he gratefully dedicates this book.

RELIGION AND PHILOSOPHY

अभिज्ञानशाकुन्तलम और पद्मपुराण—ले० किशोरी लाल गोस्वामी। वाराणसी, भारत-भारती, १९८५। ४+८२ पृ०। ६० ४०।

चार अध्यायों में विभक्त इस लघुकाय समालोचनात्मक ग्रंथ में भारतेन्दु युग और द्विवेदी युग के संधिकाल के सुप्रसिद्ध साहित्यकार काशी निवासी पं० किशोरी लाल गोस्वामी ने यह सिद्ध करने का प्रयत्न किया है कि महाकवि कालिदास की अनुपम कृति अभिज्ञानशाकुन्तलम की कथावस्तु का उत्स महाभारत नहीं बल्कि पद्मपुराण है। उन्होंने पुष्कल उद्धरणों द्वारा अपनी मान्यता को पुष्ट किया है। उन्होंने इस पुस्तक में जो विचार व्यक्त किए हैं वे भाषा और अभिप्राय दोनों की दृष्टि से अतीव महत्वपूर्ण हैं। उनकी दृष्टि ऐतिहासिक उत्सगवेषणात्मक रही है।

गोस्वामी जी के इस अध्ययन में तात्कालिक मनीषियों के कालिदास-विषयक अनेक उद्गार सुलभ हैं, अतः यह एक शोध-पत्र का भी कार्य करता है और ललित निबन्ध का भी। साथ ही यह संधिकालीन निबंध-कला का एक उत्कृष्ट नमूना है और खड़ी बोली के गद्यगत विकास की एक स्थिति की परिचायक है।

The Acarya: Sankara of Kaladi: A story—by I.S. Madugala Delhi, Motilal Banarsidass, 1985. x + 142pp. Epil. [ISBN: 81-208-0009-5]. Rs. 80.

This latest addition to the Sankara literature is totally different in concept. It's not a biography; it's not a history; and it's not quite fiction. Yet it is in some sense all of these. It's based solidly in tradition, and it is at the same time just the kind of presentation that would make the ultramo-

dern reader sit up and take note. It is philosophical, yet never forbiddingly so; it reads more like an absorbing novel. The prose is smooth, simple, and meditative. Padmapada, Sankara's chief disciple, narrates the story in very human terms. His intent, apparently, is not to glorify his master's life and work, for that is hardly necessary, but to present him as a friend of mankind, needed by generation after generation. The book answers all your serious questions on life if you have them ready; if you don't, it will help you formulate them for the proper formulation of a question usually contains the basic ingredients of the answer as well.

आधुनिक संदर्भ और धर्म (अर्थात् आधुनिक मानव-संदर्भ में धर्म की धारणा शक्ति) —रामनाथ शर्मा। करनाल, नटराज पब्लिशिंग हाउस, १९८५। ३+११९ पृ०। सहायक ग्रंथ-सूची, परि०। ६०।

श्री रामनाथ शर्मा ने प्रस्तुत पुस्तक “आधुनिक संदर्भ और धर्म” में धर्म के स्वरूप को पौरस्त्य-पाश्चात्य तथा प्राचीन-आर्वाचीन-सर्वविध उपलब्ध सामग्री का यथासंभव अपनी सीमाओं में संग्रह कर व्यवस्थित रूप में उपस्थापन का प्रयास किया है। निश्चय ही यह प्रयास उनकी अध्ययन-परायण-वृत्ति का परिचायक है—फलतः साधुवादाहं है। आधुनिक संदर्भ में ‘विज्ञान’ का संकल्प भी ‘सत्य’ का पता लगाना है और प्राचीन युग में धर्म और दर्शन का भी यही लक्ष्य रहा है।

डॉ० शर्मा ने प्रस्तुत प्रयास में पौरस्त्य तथा पाश्चात्य विभिन्न मूल स्रोतों के साक्ष्य पर धर्म का स्वरूप स्पष्ट करने का प्रयास किया है।

अध्यात्म मीमांसा—विद्यानंद सरस्वती। गाजियाबाद, विरजानन्द वैदिक (शोध) संस्थान, १९८२। ६० ४५।

इस महत्वपूर्ण ग्रंथ में उपनिषदों में सर्वप्रधान मूलभूत ईशावास्य उपनिषद् के माध्यम से नवीन, प्राचीन, भारतीय, अमरातीय, अनेक पारदर्शी

विद्वानों के विचारों का मन्थन हुआ है और अनुभवों लेखक ने मन्थन के फलस्वरूप निर्दोष आत्मदर्शों नवनीत प्रस्तुत किया है।

शास्त्रीय चर्चा के साथ-साथ व्यवहारिक पक्ष को बड़ी खूबी से स्थान-स्थान पर लिया गया है। वैदिक प्रमाणों के अतिरिक्त पाश्चात्य विद्वानों के प्रमाणों तथा आधुनिक प्रचलित सूक्तियों को देकर तुलनात्मक अध्ययन देखते ही बनता है।

Adhyatma Ramayana: The Spiritual Version of the Rama Saga; Original Sanskrit with English Translation—Ed. and Tr. by Swami Tapasyananda. Madras, Sri Ramakrishna Math, 1985. xiv + 376pp. Rs. 50.

Valmiki's Rāmāyaṇa, containing 24,000 verses is a world famous epic and is justly called the very first of Sanskrit poems. The *Adhyatma Rāmāyaṇa*, the spiritual version of the same Rāma Saga, though not so well-known for poetic excellence, is nonetheless equally important in several other respects. Here one gets in much shorter compass of 3643 verses, the whole of Rāma's story placed in a spiritual setting. Here Rāma is not only a great personage, an exemplar of the highest ideals *dharma*, but the very God, the Divine Incarnate, revealing and fully remembering his spiritual glory and bestowing salvation on all who come into intimate contact with him.

Thrilling and evocative hymns, discourses on high spiritual themes, philosophical dissertations and directions for spiritual practice appear in every part of it. Besides the instructions they convey, these sections contribute immensely towards the devotional edification of those who adore Rāma as their favourite Deity.

Agni Puranam—Tr. and Ed. by M.N. Dutt. 4 Vols. New Delhi, Cosmo Publications, 1985 (Re-printed).

Vol. I: xviii + 342pp.

Vol. II: xviii + 343-676pp.

Vol. III: xviii + 677-1020pp.

Vol. IV: xviii + 1021-1346pp.

(Rs. 600 for 4 Vols.)

A prose English translation of the age old epic

Agni Puranam. This text elaborates upon a two fold subject-matter namely, *Paravidya*, sacred knowledge or theology, and *Pāra Vidya* profane knowledge of the arts and sciences known to the people.

Captured in this massive masterwork is the essence of all learnings communicated by Agni to Viṣṇu who is described as the fire to universal dissolution. The sanctity of the river Ganges, the significance of Benaras, the glory of the sacred pilgrimage of Gayā, a synopsis of the science of Astrology, the drugs and articles of mysterious virtue, the various codes of *dharmaśāstras*, fasts, ceremonies and penances, Indian pharmacopoea and a study of various other equally fascinating topics is contained between the covers of this tremendous work.

Unquestionably authentic and utterly captivating, these volumes should offer immense pleasure and satisfaction to students and scholars alike.

Agni Purana Part II—Tr. and Annot. by N. Gangadharan. Delhi, Motilal Banarsidass, 1985. xvi + 307-659pp. Abbrev. (Ancient Indian Traditions and Mythology. Ed. by J.L. Shastri Vol. 28). [ISBN: 0-89581-818-3]. Rs. 100.

The present volume contains the Agni Purana Part II (chapters 101 to 251) in English Translation. This is the twenty-eighth volume in the series on Ancient Indian Traditions and Mythology. Chapters 101-106 which open this part deal with the subject of architecture in relation to temple-edicifice, house-building and town planning. Chapters 107-108 describe Svayambhuva Creation and the cosmographical account of the universe. Chapters 109-116 deal with the sacred places of pilgrimages on the Ganges and Narmadā as well as on the Srisaila mountain. Chapter 117 describes the mode of performing ancestral rites at these places. Chapters 118-120 are devoted to the description of continents with special reference to Bharata, the sub-continent of Jambudvīpa. Chapters 121-149 relate to astrology and astronomy in relation to war.

From these topics the Agnipurana proceeds to the description of Manvantaras, Āsramas and Saṁskāras. Chapters 168-174 relate to atonements of various offences and expiations for sins. Chapters 175-207 describe religious vows. Chapters 208-213 dwell upon gifts and corporeal austerities

of pious nature. Chapter 214 describes the system of veins in the body and their functions. Chapters 215-216 recount the mode of reciting Gāyatri and its greatness Chapter 217 contains Vasistha's prayer to Lord Śiva. Chapters 218-237 constitute discourse of Puṣkara to Vasistha on the king's coronation, appointment of assistants and the code of their conduct, fortification, king's duties, policy, code of law, military expedition etc. Chapters 238-242 include Rāma's discourse to Lakṣmaṇa on the eve of battle in Laṅkā on the duties of monarch.

It also contains some miscellaneous topics such as the description of physiognomy of men and women, royal fan, bow and sword, testing of gems, site for building, worship of Viṣṇu, science of archery and method of using a noose.

This wide range of subjects is most interesting and informative.

Ānanda-Tāṇḍava of Śiva-Sadāṇṭtamūrti: The Development of the Concept of Ātavallaṅ-Kūttaperumāṇṭikal in the South-Indian Textual and Iconographic Tradition—by Kamil V. Zvelebil. Madras, Institute of Asian Studies, 1985. vii + 86pp. Biblio. Rs. 30.

In this book Dr. Kamil V. Zvelebil establishes, compellingly, the individuality and originality of the Dravidian mythological tradition in general, and the Tamil tradition in particular. Marked as it is by rigorous and impressive uses of the tools of comparison and analysis, as also by freshness and spontaneity of appeal, Ānanda-tāṇḍava, presents a critically rewarding inquiry.

Prof. Zvelebil examines the Nadaraja concept from various angles: mythological, historical, literary, anthropological, sociological and cultural. Apart from finding the Ānanda-tāṇḍava myth a source or inexhaustible artistic creativity and an archetypal pattern of great cultural significance, the author sees it as a deep-rooted, pervasive image in the collective consciousness of the Indian mind. Again, not only does Dr. Zvelebil place Ānanda-tāṇḍava in the central tradition of Tamil aesthetic creativity, but he finds it an evolutionary product of the art of dancing in Tamil Nadu.

अणुभाष्यम्—ले० श्री मध्वाचार्य । मैसूर, प्राच्य-विद्यासंशोधनालय ग्रन्थमाला-१५४, १९८५।
पृ०, ३१०+४९। रु० २८।

श्री मध्वाचार्य द्वारा विरचित 'अणुभाष्य' श्री छलारी शेषाचार्य द्वारा लिखित 'तत्त्व प्रकाशिका' नामक व्याख्या के साथ यहां प्रस्तुत किया गया है। श्री मध्वाचार्य वेदों, पुराणों और वेदान्तों के अन्य-तम भाष्यकार हैं। उन्होंने ब्रह्मसूत्रों पर चार व्याख्याएं लिखी हैं। प्रत्येक में विचारों एवं विषयों की नवीनता उनके विशद एवं गहन अध्ययन का प्रमाण है। प्रस्तुत संस्करण में अणुभाष्य की 'तत्त्वप्रकाशिका' नामक इसी प्रकार की अनुव्याख्या संकलित है।

इसकी प्रमुख विशेषता यह है कि एक अधिकरण का अर्थ एक ही शब्द में निरूपित कर दिया है। इसी प्रकार कहीं-कहीं एक ही शब्द में अनेक अधिकरणों का तात्पर्य कह दिया गया है। इस प्रकार इस ग्रन्थ का 'अणुभाष्य' यह नाम सार्थक है। भाष्यकार ने समस्त सूत्र अधिकरणों का अर्थ सर्वस्व ३० श्लोकों में ही संग्रहित किया है। अणुभाष्य टिप्पणी सहित लिखा गया है। भाष्यकार ने इस कृति में प्रयुक्त quotations का श्रोत उस पृष्ठ के नीचे अंकित किया है और आवश्यकतानुसार पाद-टिप्पणियों का प्रयोग किया है। ऐसा अनुमान किया जा सकता है कि द्वैत दर्शन के अध्येता विद्वानों को यह ग्रंथ परितुष्ट करेगा।

अथर्ववेदीय तंत्रविज्ञान—देवदत्त शास्त्री । इलाहाबाद, विविध भारतीय प्रकाशन, १९८५। ८+
२५६ पृ०। रु० ७०।

अथर्ववेदीय तंत्रविज्ञान न चमत्कार है और न संदिग्ध है। इसका कारण व्यवस्था है, मन्त्रशक्ति का प्रभाव है और अथर्ववेदीय तंत्र एक सशक्त अन्तः-प्रक्रिया है। यही कारण है कि अथर्ववेदीय मंत्रों को पढ़ते हुए सिर पर जल छिड़कने से, सिर पर हाथ रखने से, हवन करने से असाध्य रोग, आने वाली दुर्घटनायें, मारण, मोहन आदि कृत्या-प्रयोग, पाप, शाप, दुरित-दैत्य आदि दूर हो जाते हैं।

अथर्ववेदीय तत्त्वविज्ञान की परोक्ष-प्रक्रिया और मन्त्रशक्ति के चमत्कार को आधुनिक विज्ञान आश्चर्य और असमंजस की दृष्टि से देखता है।

भगवन्त भास्करः—ले० मीमांसक श्री नीलकण्ठ भट्ट । प्रथम खण्ड (first volume) (ब्रजजीवन प्राच्यभारती ग्रन्थमाला), पुनर्मुद्रित संस्करण, १९८५।पृ० १५४+१२५+१८७+१६१+११०+१५६। रु० ५००।

धर्मशास्त्र से सम्बन्धित बारह प्रमुख विषयों को लेकर महामीमांसक श्री नीलकण्ठ भट्ट ने भगवन्त भास्कर नामक इस निबन्ध ग्रन्थ की रचना की है। स्मार्तटीकाकारों की अपेक्षा निबन्धकारों का संचार क्षेत्र बहुत विस्तृत है। इस ग्रन्थ का 'भास्कर' यह नाम प्रयोजनपूर्ण है। उदित होता हुआ सूर्य अन्धकार का विनाश करता है। भास्कर उदय होने पर ही धार्मिक अनुष्ठान प्रारम्भ होते हैं। जिस प्रकार वेद स्वतः प्रमाण युक्त है, उसी प्रकार सूर्य भी स्वयं प्रकाशवान है। धर्माधर्म के विवेचन में भ्रान्ति का विनाश करने में 'भास्कर' के अतिरिक्त कौन समर्थ है? अपने आश्रयदाता के नाम संयोजन की कृपा दृष्टि से यह निबन्ध ग्रन्थ 'भगवन्त भास्कर' इस नाम से विख्यात है।

इस महानिबन्ध में प्रतिपादित जो द्वादश प्रकरण हैं, उनमें प्रत्येक की 'मयूख' संज्ञा दी गई है। उन बारह मयूखों का रचना क्रम इस प्रकार है—

संस्कारमयूख, आचारमयूख, समयमयूख, श्राद्धमयूख, नीतिमयूख, व्यवहारमयूख, दानमयूख, उत्सर्गमयूख, प्रतिष्ठाभयूख, प्रायश्चित्तमयूख, शुद्धिमयूख, शान्तिमयूख।

इस ग्रन्थ में केवल प्रथम छः मयूखों का ही विस्तृत विवेचन उपलब्ध है। अन्य मयूखों का दिग्दर्शन द्वितीय खण्ड में किया जा सकता है। धार्मिक विषयों में रुचि रखने वाले सुधिजन इस

सम्पूर्ण ग्रन्थ का विमोचन करने के उपरान्त धार्मिक विषयों में अपनी जिज्ञासा शान्त कर सकते हैं।

भागवतदर्शनम्—ले० डा० रसिक बिहारी जोशी । वाराणसी, ब्रजजीवन प्राच्यभारती ग्रन्थमाला-२। १९८५। पृ० ८४। रु० ६०।

श्रीमद्भागवत महापुराण वेद व्यास रचित सभी पुराणों में महनीयतम स्थान रखता है। इस पुराण की सृष्टि दार्शनिक काव्य के कथन के लिये हुई है। यहां प्रायः सभी दर्शनशास्त्र के सिद्धान्तों का समन्वय मिलता है। कहीं-कहीं, सांख्य योग के सिद्धान्तों तथा मीमांसा द्वैत वेदान्त के सिद्धान्तों का समन्वय भी दिखाई देता है। श्रीमद्भागवत में द्वादश यम तथा द्वादश नियम प्रतिपादित हैं।

विभिन्न वैष्णव सम्प्रदाय के मतावलम्बी विद्वानों ने श्रीमद्भागवत की विविध रूप से व्याख्या की है। अतएव श्रीमद्भागवत की संस्कृत टीकाओं में महान सम्पत्ति उपलब्ध होती है। प्रस्तुत भागवत-दर्शन में महापुराण के मूलभूत दार्शनिक सिद्धान्तों का विवेचन किया गया। इसके पश्चात् साध्य-तत्त्वविमर्श और साधनतत्त्वविमर्श का विवेचन श्रुति, स्मृति और पुराणों में पारङ्गत विद्वानों के सन्तोष के लिये किया गया है। श्रीमद्भागवत के तत्त्व ज्ञान दृष्टि से ही भागवत दर्शन की रचना की गई है।

Bhagavad Gītā—by Richard Gotshalk, Tr. and Comm. Delhi, Motilal Banarsidass, 1985. xvi+245pp. [ISBN: 81-208-0006-0]. Rs. 100.

The *Bhagavad-Gītā* is one of the most widely read and revered of the works sacred to the Hindu. It is a dramatic poem which forms a small part of the larger epic, the *Mahābhārata*, and which tells of a brief incident in the main story of a rivalry and eventually a war between two branches of a royal family. In what brief incident, a pause on the battlefield just as the battle is about to begin, Kṛṣṇa, one chief gathered on the one side but in fact also the Lord incarnate, is presented as res-

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ponding to the doubts of Arjuna, one of five brothers leading the wronged party, concerning his carrying through on his commitment to take part in this battle for the right. The poem is the dialogue through which Arjuna's doubts are resolved by Kṛṣṇa's teaching about the nature and place of action in the ultimate reality of things. The present translation is supplemented by a commentary; both seek to emphasize how the teaching is rooted in the concrete situation, and how its order and structure reflect the changing condition of the conversants and the purpose of the conversation. Notes are included to clarify the Sanskrit, to indicate alternative translations, and to note relevant comments from other commentators and translators.

भारतीय धर्म और दर्शन का अनुशीलन—ले० बलदेव उपाध्याय । वाराणसी, शारदा संस्थान, १९८५ । १२+४४८ पृ० । रु० ७० ।

भारतीय-दर्शन, बौद्धदर्शन-मीमांसा, वैष्णव सम्प्रदायों का साहित्य तथा सिद्धान्त, भारतीय वाङ्मय में श्रीराधा, वैदिक साहित्य और संस्कृति, पुराण-विमर्श, काशी की पाँडित्य परम्परा, संस्कृत साहित्य का बृहत् इतिहास, भारतीय साहित्यशास्त्र आदि अनेक मौलिक ग्रन्थों के लब्धकीर्ति प्रणेता । भरत-नाट्यशास्त्र, प्राकृति-प्रकाश, भामह-काव्यालंकार आदि संस्कृत ग्रन्थों के विमर्शात्मक संस्करण के सम्पादक । अनेक ग्रन्थों के कन्नड़, तेलगु, उड़िया, उर्दू, बरमी एवं सिंहली अनुवाद के द्वारा अन्तर्देशीय ख्याति-मण्डित । मंगलाप्रसाद पुरस्कार, डालमिया पुरस्कार, हिन्दुस्तानी अकादमी पुरस्कार, हनुमान-मन्दिर साहित्य पुरस्कार, उत्तर-प्रदेश शासन द्वारा प्रदत्त अनेक पुरस्कारों से सम्मानित ।

भाष्यकार उवट—ले० मधुबाला । नई दिल्ली, विनीता प्रकाशन, १९८५ । २५२ पृ० । रु० १०० ।

इस शोध-प्रबंध में वैदिक साहित्य के सुप्रसिद्ध भाष्यकार उवट के व्यक्तित्व और कृतित्व पर विचार किया गया है। इस पुस्तक में कुल सात अध्याय

हैं। प्रथम अध्याय में उवट के व्यक्तिगत जीवन एवं उनकी कृतियों का पूर्ण परिचय देने का प्रयत्न किया गया है। द्वितीय अध्याय में उवट द्वारा लिखित व्याख्याधर्म एवं उसकी व्याख्या की प्रमुख विशेषताओं का उल्लेख किया गया है। तृतीय अध्याय में विभिन्न भाष्यों में उवटकृत विभिन्न निर्वचनों का अध्ययन है। चतुर्थ अध्याय में उवट की व्याकरणगत विशेषताओं पर प्रकाश डाला गया है। पंचम अध्याय में उवट के दार्शनिक सिद्धान्तों का प्रतिपादन है। छठे अध्याय में उवट-महीधर के भाष्यों की तुलना की गई है। प्रस्तुत पुस्तक में अध्ययन का क्षेत्र वाजसनेयि संहिता की माध्यन्दिन-शाखा तक सीमित रखा गया है अतः उवट की केवल महीधर से तुलना की गई है। सप्तम अध्याय में उवट के अन्य शास्त्रीय ज्ञान पर प्रकाश डाला गया है।

प्रस्तुत अध्ययन से उवट के जीवन, भाष्यों, निर्वचनों, शास्त्रीय ज्ञान आदि के विषय में अनेक नवीन तथ्य प्रकाश में आए हैं जो वैदिक शोध के लिए बड़े उपयोगी सिद्ध होंगे। यह ग्रन्थ वास्तव में एक प्रामाणिक और सर्वांगीण अध्ययन प्रस्तुत करता है।

Bible of Hinduism: A Gospel of Social Reconstruction—by G.M. Ram. New Delhi, Allied Publishers Pvt. Ltd. 1985. Rs. 150.

This book makes a brief survey of almost all the sacred books of Hindus including Vedas, Brāhmaṇas, Āraṇyakas, Upaniṣads, Rāmāyaṇa, Mahābhārata, Bhagavad-Gītā and other Dharmasāstras. The emphasis is on moral and spiritual teachings of this vast literature, particularly of the Rāmāyaṇa, the Mahābhārata and the Bhagavad-Gītā.

It has been stressed that along with individual salvation, the Hindus should lay emphasis on self-control, generosity and compassion in their lives as stressed in various sacred books to serve the down-trodden for a better society. It also deals with the various sects in Hinduism and the expositions of contemporary Gurus including Radhā Swamī, Satya Sai Bābā, the Divine Light Mission

etc. The book also deals with various periods in the history of the growth of Hinduism.

Brahma Paurana Part I.—Ed. by J.L. Shastri. Delhi, Motilal Banarsidass, 1985. xxii + 240pp. [ISBN: 81-208-0003-61] [Ancient Indian Traditions and Mythology Vol. 33]. Rs. 100.

The present volume contains the Brahma Purāṇa, Part I (Chapters 1-40) in English Translation. This is the thirtythird volume in the Series on Ancient Indian Traditions and Mythology.

The present volume (Brahma Purāṇa, Part I) contains 40 chapters. Chapter I opens with a dialogue between Sūta Romaharṣaṇa and the sages of Naimiṣa forest. Here as usual Sūta is the chief speaker who on enquiry from the sages describes, in detail, the origin of Devas and Asuras. Ch. 2 narrates the birth of Prthu from Vena and his installation on the throne as the lord of subjects. Ch. 3 mentions 14 Manus—six in the past, one in the present and seven in the future. Chs. 4-6 review the evolution of Vaivasvata Sun and kings of the solar race. References are made to Pahlavas, Pāradas, Yavanas, Kambojas, Daradas, Śakas and Cinas. The chapters refer to some unknown tribes such as Kālasarpas and Dayas who are not identifiable. Chs. 7-8 narrate the birth of Soma and the Dynasties of kings of the Lunar Race. Chs. 9-11 recount the genealogy of ancient Kṣatriyas with the narrative of king Yayāti in detail. Chs. 12-15 relate to the family of Vṛṣṇis, the birth of Śrī-kṛṣṇa in that family and the episode of Symantaka jewel. Chs. 16-22 deal with the seven continents with particular reference to Jambūdvīpa.

Ch. 23 relates to the holy centres of pilgrimage and describes their efficacy. Chs. 24, 25 describe the glory of Bhārata through the mouth of Brahmā. Chs. 26-31 prescribe the worship of Sun-god, his one hundred and eight names, his glory and nativity. Chs. 32-36 describe the marriage of Umā-Maheśvara and their departure from the Himālayas. Chs. 37-38 recount the story of Prajāpati Dakṣa and the destruction of his sacrifice by the gaṇas of lord Śiva. Chs. 39-40 describe the holy centres—Ekāmra and Utkala.

Brahma Purana Part II.—Ed. by J.L. Shastri Tr. and Annot. by A Board of Scholars. Delhi, Motilal Banarsidass 1985, xiv + 241-545pp.

Abbrev. (Ancient Indian Traditions and Mythology Vol. 34). Rs. 100.

The present volume contains the Brahma Purāṇa Part II (Chapter 41-105) in English translation. This is the thirtyfourth volume in the Series on Ancient Indian Traditions and Mythology.

The present volume contains chapters 41 to 105. It opens with the narrative of Indradyumna, King of Avantī, his performance of horse-sacrifice at the holy centre Puruṣottama and the establishment of images of Saṅkarṣaṇa, Kṛṣṇa and Subhadra in the magnificent palace which he built there. The account extends to the forty-eighth chapter ending with the description of Puruṣottama, the centre sacred to Viṣṇu. The text then passes on to the story of sage Mārkaṇḍeya with the significant reference to Śiva temple by the side of Mārkaṇḍeya lake which was built in A.D. 800 by Kuṇḍala Kesarin, king of Orissa. This is followed by the description of holy shrines, the procedure of worship of deities therein and the benefits of their worship. The Purāṇa expiates upon the merits of living and dying at the centre. Chapters 69 to 103 describe the narrative of Śrī Kṛṣṇa and the legends of Balarāma, Pradyumna and Aniruddha. Chapters 104 and 105 which conclude this part glorify different manifestations of the lord as well as review the path of the world of Yama.

Brahma Samhita: Vishnusahasranāma — Ed. by Arthur Avalon; Commentary by Jiva Goswami and Sankara Charya. Delhi, Bharatiya Vidya Prakashan, 1985 (Reprinted). 12 + 38 + 72pp. (Tantrika Text) Rs. 75.

The Brahma Samhitā is held in great esteem by all the schools of Vaiṣṇava sādhanas but by far the largest number among them know it only by name and even to the few, who got access to it, it was not easily understandable due to its very difficult text. The commentary by Jiva Goswami is intended for them.

It also contains *Śrī Viṣṇusahasranāma* with commentary of Shankarācārya which is also edited by A. Avalon. It was published in the Tantrik Texts Series long back.

ब्रह्मसूत्र, उपनिषद् एवं श्रीमद्भागवत—ले० सप्ताचार्य डा० वासुदेव कृष्ण चतुर्वेदी । मथुरा,

GLORY OF INDIA, 1985

श्री कृष्ण सत्संग भवन प्रकाशन, १९८४-८५।
पृ० ३९२। रु० १२५।

उपनिषदों एवं ब्रह्मसूत्रों के परिप्रेक्ष्य में श्रीमद्-भागवत का तुलनात्मक अध्ययन विषयक यह शोध-प्रबन्ध आगरा विश्वविद्यालय से डी० लिट्० की उपाधि के लिये स्वीकृत किया गया है। इसमें समस्त ब्रह्मसूत्रों की शब्द राशि की तालिका दी है और अर्थ का विवेचन अध्याय और पाद के अनुसार दिया गया है। इस एक ग्रंथ में वेद, उपनिषद् और ब्रह्मसूत्र का अद्भुत समन्वय है। इसमें विद्वान् लेखक ने भागवत तत्व के श्रुति संगत अर्थ का संशोधन किया है। उपनिषद् के पर्याय, वेद के पर्याय आदि की गवेषणात्मक चर्चा साधारण दी गई है। भागवत् में ऋग्वेद का प्रभाव परिलक्षित किया गया है।

वेद, वेदान्तों के सार श्रीमद्भागवत् को ब्रह्मसूत्रों का अकृत्रिम भाष्य कहा है, प्रस्तुत शोध प्रबन्ध में इन्हीं ब्रह्मसूत्रों की संगति, शब्द साम्य तथा अर्थ साम्य द्वारा सुस्पष्ट करने की पूर्ण चेष्टा की है। ब्रह्मसूत्रों को उपनिषदों का सार कहा गया है। अतः उपनिषदों का साम्य एवं औपनिषदिक तत्वों का विवेचन भी किया गया है। समग्र शोध प्रबन्ध तीन खण्डों में विभक्त है।

डॉ० चतुर्वेदी के इस प्रयास ने विद्वानों को आल्हाद तो दिया ही इससे संस्कृत साहित्य की श्री वृद्धि भी हुई है।

Caturvargacintāmaṇi of Śrī Hemādri—Ed. by Bharatacandra. 4 Vols in Seven Parts. Varanasi, Chaukhambha Sanskrit Sansthan, 1985 (Reprinted). Vol. I: Danakhanda; 11+1055pp. Vol. II: P. I Vratakhanda; 20+4+4+1222pp. Vol. II: P. II Vratakhanda; 8+3+1088pp. Vol. III P. I: Pāriṣeṣakhanda; 14+846pp. Vol. III P. II; Pāriṣeṣakhanda, 847-1717pp. Vol. III P. III: Pāriṣeṣakhanda, 924pp. and Vol. IV: Prayascitta Khanda; 44+1031pp. (Rs. 2500 for the set of 4 Vols in 7 parts).

According to the age old Indian conception, the

goal of human life (*puruṣārtha*) is four-fold, viz. *Dharma* (rites, observances, and religious duties), *Artha* (material attainment), *Kāma* (lawful fulfilment of desires) and *Mokṣa* (emancipation). All these goals in general and *Artha* and *Dharma* in particular, have been the subject of the *Dharma-śāstra*. The original sources of the *Dharma-śāstra* tradition include the *Gṛhya*- and *Dharma-sūtras*, versified *Smṛtis*, ascribed to the sages like Manu and Yājñavalkya, the *Mahābhārata*, the *Purāṇas*, etc. etc. The system of writing *Nibandhas* i.e. digests of *Dharma-śāstra*, was introduced to fulfil this desideratum, in the late classical period.

Hemādri's *Caturvargacintāmaṇi* (13th cent.) occupies a prominent place among the *Nibandhas* and is a standard work on the subjects, with which it deals. The author quotes profusely from *Smṛtis* and *Purāṇas* and names a host of earlier writers, including the *Smṛti* commentators. He displays in the discussions, profound knowledge in the *Mīmāṃsa* and employs its *nyāyas* frequently. The work is great not only in bulk but also in merit. It is, therefore, no wonder that the work has not only been held as a high authority by the south Indian schools, but also studied extensively by all scholars interested in the *Dharma-śāstra* and the history of Hindu religion and society.

This is an offset reprint of the Bibliotheca edition and retains all the accuracy and beauty of the original.

चमत्कारः (नवलघुरूपकसंग्रहः)—ले० कृष्णलाल।

दिल्ली, ईस्टर्न बुक लिंकर्स, १९८५। १०३

पृ०। रु० ४० (सजिल्द); रु० ३० (अजिल्द)।

इस पुस्तक में सरल संस्कृत भाषा में लिखे हुए नौ लघु रूपक संगृहीत हैं। 'आत्मघात' नामक रूपक सबसे छोटा और एक पात्र अभिनयात्मक है। 'आध्यात्मम्' नामक रूपक कठोपनिषद के यम-निचिकेता प्रसंग पर आधारित है और 'प्रतीकार' नामक रूपक महाभारत के अष्टावक्र आख्यान पर आधारित है। इन दोनों रूपकों में मूल ग्रंथों से दार्शनिक श्लोक उद्धृत किए गए हैं। आत्मघात, चमत्कार, दूरसन्देशः, भोलानाथः, रामलीला प्रहसनम्, अपसर-महिमा आदि रूपक व्यंग्य-प्रधान

है। 'आश्चर्य' एक सामाजिक रूपक है जिसमें दहेज की समस्या का चित्रण किया गया है।

रूपकों का कलेवर छोटा है, वाक्य छोटे और सरल हैं; यत्र-तत्र सन्धि-परिहार भी दिखाई देता है। लेखक का उद्देश्य संस्कृत को लोकप्रिय और रूपकों को मंचनीय बनाना है। यह एक सुन्दर प्रयास है।

Comparative Religion: A Study of Man's Attitude towards God in the Religions of the World—by F.B. Jevons. Delhi, Oriental Publications, 1985. vi + 154pp., Biblio. Rs. 100.

Religions have differences and resemblances with one another. It is their resemblance in the difference and their difference in resemblance that makes it necessary to study them by the comparative method. The present study reveals differences and resemblances in religions from all over the world.

The book is divided into 8 chapters. Ch. 1 is introductory. Ch. 2 describes the rite of sacrifice as the essential function of religion by which man seeks the fulfilment of his needs. Ch. 3 deals with magic which the community employed to ward off calamities. Ch. 4 expounds the concept of human personality after the death of the body and how to induce the ghost to stay away from us. Ch. 5 recounts the idea of future life, rebirth or final release. Ch. 6 describes the religious dualism of Persians. Ch. 7 is devoted to Buddhism and its aim to annihilate sufferings. Ch. 8 deals with monotheism—a concept that god is one. Documented with Bibliography and Index.

Contribution of Bhaṭṭa Bhāskara Miśra to Vedic Exegesis: A Critical Study of His Commentary on the Taittiriya Recension with Special Reference to the Darśa-Pūrṇamāsa Sections—by Sebastian J. Carri. Pune, Institute for the Study of Religion, 1985. xvi + 236 + xixpp. Biblio. (Studies in Indian Religious Texts I). Rs. 130.

Dr. Carri's book is an analytico-critical study of a sufficiently representative section of the earliest extant (Pre-Sāyana) commentary on the Taittiriya recension of the Kṛṣṇa-Yajurveda, which is a ritual text par excellence. Bhaṭṭa Bhāskara's approach to the text is grammatico-liturgical. The commenta-

tor makes use of all the traditional learning at his command.

The study is a sympathetic but uninhibited exposition of the commentator's strength and weakness as an interpreter of the Vedic text. It can make the reader familiar to a great extent with the classical and modern tools and concepts of Vedic interpretation. It can serve as more than an introduction to a study of any Vedic commentator (ancient or modern) and as more than an initiation into Vedic interpretation proper. Besides one may recognize that the specimen interpretation of the Vedic myth of the *ghratapadi* (i.e., the gheefooted cow) is a first step towards the stupendous future task of an interpreter dealing with Vedic myths and symbols. It is a serious and well-documented study, containing two informative Appendices and an Index.

Change and Continuity in Indian Religion—by J. Gonda. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1985, 484pp. Rs. 180.

In this book the author intends to make some critical remarks apropos of substratum theories advanced to explain the numerous differences between the ancient Vedic culture of India and Hinduism. It would appear to him that the problems with which we are confronted in studying the history of India are much more complicated than certain archaeologists, linguists and students of the history of religions would have us believe and that many hypotheses based on a predominant influence of the substratum are ill-founded. The book contains studies on various subjects which are intended to criticize some of these theories and to show that very complex developments and difficult problems have often been unjustly simplified. Certain cultural changes which at first sight may appear to have been due to the impact of foreign elements may on second thoughts be rather ascribed to an internal development within the Āryan community. After a general introduction on substratum theories there are chapters on *Soma*, *Amṛta*, and the Moon; on the absence of *Vāhanas* (mounts, horses etc. of gods) in the Veda and their occurrence in Hindu art and literature; the *Īśvara* idea; *māyā*; gifts; the *guru*; *brahmacharya* and a long chapter on *dikṣā*.

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Chaurasi Baithak: Eighty-four Seats of Shri Vallabhacharya—Tr. by Shyam Das; Ed. by Vrajesh Kumar. Baroda, Shri Vallabha Publications 1985. 86pp. (Shri Vallabha Studies Series 10). Rs. 65.

Mahaprabhū Srimat Vallabhacharyaji, the founder of the Pushtimārga (Path of Grace) Sect in Vaishnavism and the expounder of the Suddhādvaita philosophy is described as the incarnation of the face of Lord Sri Krishna. He was not only a great teacher of the religion and philosophy of devotion (*bhakti*) but also was endowed with great spiritual powers which be fit only an incarnation of God. With a view to rescuing people from gross materialism and pseudoreligion, and putting them on the right spiritual path, Srimat Mahaprabhuji travelled, on pilgrimages, throughout the length and breadth of the country. At every place He explored the hidden holiness of the site, was worshipped by yogis and rishis and well received by gods and goddesses—and even graced by the appearance of Sri Krishna, Sri Radha, and their associates. Many miracles occurred at such places, which inspired devotion and surrender in the heart of thousands. Eighty-four such places, called in vernacular “baithaks” i.e. seats do still exist and are held in great respect by the members of His sect.

Sri Gokulnathji, the grandson of Sri Mahaprabhuji and great personality in the tradition of Pushtimārga (Divya Charitra) wrote in Brajhasha a vivid and inspiring description of divine acts i.e. *lilas* of Srimat Vallabhacharyaji at those places. Sri Shyamadasji, a renowned and gifted teacher of the path of Grace, has taken great pains to render the work in lucid English.

Devotional songs of Narsi Mehta—Tr. by Swami Mahadevananda. Delhi, Motilal Banarsidass, 1985. 146pp. Biblio. Rs. 80.

Considered to be the foremost poet-saint of Gujarat, Narsi Metha's (A.D. 1414—1480) songs (*padas*) are full of devotion for Lord Kṛṣṇa. They describe in a most vivid and passionate manner the early life of Kṛṣṇa, his love-play with the gopis of Gokula and the basic philosophy of early *bhakti* cult. Narsi Mehtā's style is both simple and moving, and consequently the impact of his songs can still be felt in the villages of Saurashtra

(Gujarat) where they have become part of the folk tradition.

All of Narsi's philosophical songs were composed in the later part of his life and over a period of about ten years. They were mostly stray poems composed spontaneously when he was in a reflective mood. Recently, these have been collected together and published under the title of *Jñāna ane Bhakti nā pado* (verses of Wisdom and Devotion).

A hundred songs, representative of Narsi Metha's philosophy, social message and the portrayal of love-play between Rādhā and Kṛṣṇa (Rādhā-Kṛṣṇa *lilā*) are for the first time translated into simple and direct English verse.

Devī Rahasya with Pariśiṣṭas—Ed. by Ram Chandra Kak and Harabhatta Shastri. Delhi, Butala Publications, 1985 (Reprinted). 23 + 574pp. Rs. 190.

The Devīrahasya which is presented here, is a compendium of Tantra. It prescribes many an esoteric worship, ritual and practice according to the Kaula tradition.

The work has three broad divisions, viz. (i) *Purvārḍha* (ii) *Uttarārḍha* and (iii) The *Pariśiṣṭas*, i.e. the Appendices. The *Purvārḍha* consists of twenty-five chapters dealing with subjects like the Mantras, their purifications, Japa, Yantras (esoteric diagrams), rituals, sacrifices, use of five makaras, etc. The *Uttarārḍha*, consisting of thirty five chapters, deals with fivefold worship of deities like Ganeśa, Sūrya, Lakṣmī, Nārāyaṇa, Śiva and Durgā. The *Pariśiṣṭas* are also very important; they describe fivefold worship of Jvalāmukhī, Sārika, Maharajni, and Bala, all family deities of the Kashmiri Brāhmaṇas.

Another *Pariśiṣṭa* called *Uddharakosa* embodies quotations from quite a few older Tantrik texts.

The present reprint is based on an edition prepared by two eminent Kashmiri scholars, Pandit Ramchandra Kak and Harabhatta Shastri and published by the Government of Kashmir in 1941.

धर्म-दर्शन : मनन और मूल्यांकन (तुलनात्मक शोध-निबंध)—ले० देवेन्द्र मुनि । उदयपुर, श्री तारक गुरु जैन ग्रन्थालय, १९८५ । १६+२५५ पृ० । ग्रन्थसूची । रु० ६० ।

यह ग्रंथ धर्म और दर्शन जैसे गंभीर विषय पर

लिखे गए शोधपूर्ण निबंधों का सुन्दर एवं सुरुचिपूर्ण संकलन है। इन विचारात्मक निबंधों में बहु-प्रचलित भ्रान्तियों और अज्ञानमूलक धारणाओं का निराकरण करते हुए धर्म और दर्शन की मौलिक स्थापनाओं और उनकी विविध प्रक्रियाओं का संसंदर्भ विश्लेषण प्रस्तुत किया गया है जो नई पीढ़ी के नए विचारशील युवकों के लिए पठनीय एवं मननीय है।

पुस्तक दो खंडों में विभाजित है। प्रथम खंड में पांच प्रमुख विषयों का विवेचन किया गया है, अर्थात्—धर्म क्या है? दर्शन क्या है? धर्म और दर्शन की धरती; धर्म साधना का मूल और तत्त्व-ज्ञान का धरातल: स्याद्वाद। द्वितीय खंड में चार विषयों पर चर्चा की गई है—अर्थात् क्रियात्मक धर्म/दर्शन; आचरण का संदिग्ध आधार; समृद्धि का स्रोत और धर्म/दर्शन का परम लक्ष्य। धर्म और दर्शन के विभिन्न विषयों और पहलुओं का विवेचन करते हुए विद्वान् लेखक ने तद्विषयक भिन्न-भिन्न विचारधाराओं, धारणाओं, मत-मतान्तरों का उल्लेख करते हुए उनकी समीक्षा भी की है। आवश्यकतानुसार स्थान-स्थान पर संदर्भ और उद्धरण भी दिए गए हैं। जिनसे पुस्तक की प्रामाणिकता सिद्ध होती है। भाषा सरल और धाराप्रवाह हिन्दी है, तथापि पाद-टिप्पणियों के रूप में मूल संस्कृत तथा प्राकृत आदि के अंश भी उद्धृत किए गए हैं। कुछ पारिभाषिक शब्दों के आगे कोष्ठक में उनके अंग्रेजी पर्याय भी दिए गए हैं।

मुद्रणकला की दृष्टि से प्रकाशन बहुत सुन्दर बन पड़ा है। धर्म और दर्शन के जिज्ञासुओं और चिन्तनशील व्यक्तियों के लिए यह पुस्तक संग्रहणीय है।

Divine Path of Holy Saints: Collections of Teachings of H.H. Swami Shivanandaji, Swami Keshavanandaji, Swami Chidanandaji, Swami Krishnanandaji—Ed. by Brahmamitra Awasthi. Delhi, Swami Keshavananda Yoga Institute, 1985. 170pp. Rs. 75.

This book, as it appears from the title shows the ways to lead divine life in order to achieve the goal of life and bliss of God. This Divine Path is shown by the holy saints like Parama Pavana Gurudeva Swami Shivanandaji, Swami Keshavanandaji, Swami Chidanandaji and Swami Krishnanandaji Maharaj through their own writings. The articles cover every corner of Sadhana: In this way *Divine Path by Holy Saints*, may be taken as a Siddha Guru. It contains the following articles.

(1) Authenticity of Sadhana (2) Practice of Karma Yoga (3) Nature of God (4) Your life on the earth know its purpose (5) The goal of life (6) The Role of Guru (7) Why a Guru (8) Guru and Disciple (9) An insight into Spiritual Life (10) Self-Realisation: Its Meaning and Method to a Higher End (11) Life as a Means (12) Can Misery be converted into Happiness (13) Yoga of Discrimination (14) Welcome your Troubles, (15) The Philosophy of Karma Yoga or the Art of Harmonious Living (16) Fourfold Sadhana (17) What is Vairagya (18) Bhakti Yoga (19) Japa-Yoga.

दुर्गा: वाराणसी के भित्ति चित्रों में—प्रेमशंकर द्विवेदी। वाराणसी, लेखक, १९८५। १०८ पृ०, चित्र, परि०। २० १२८।

प्रस्तुत पुस्तक उत्तर भारत की प्रमुख सांस्कृतिक नगरी “वाराणसी” की भित्ति चित्रकला परम्परा पर आधारित है। पुस्तक प्रणेता ने वाराणसी के उपलब्ध भित्ति चित्रों की स्थानीय परम्परा को सफलतापूर्वक उजागर करने का प्रयास किया है। साथ ही वाराणसी के प्राचीनतम् इतिहास पर भी प्रकाश डाला है।

आदि शक्ति माँ दुर्गा के विविध रूपों की अवधारणा, पुराणों, आगमों, अपराजित पृच्छा आदि कतिपय ग्रंथों से सम्पुष्ट है। यद्यपि भारतीय कला में माँ दुर्गा के अंकन का माध्यम चित्रण और मूर्ति दोनों ही रहा है। लेकिन चित्रकला की सर्वव्यापकता एवम् सहजता के कारण, पट, काष्ठ, ताड़पत्र, कागज एवं भित्ति फलकों पर कतिपय चित्रों के चित्रांकन की परम्परा भारतीय संदर्भ में आदिकाल से चली आ रही है। काशी शक्ति-पीठों में प्रमुख नगरी

होने के कारण इस विषय के चित्रण से कैसे उपेक्षित रह सकती थी। अतः यहां देवियों से सम्बन्धित अनेकों मन्दिरों व मठों का निर्माण सम्पन्न हुआ, जिनकी भित्तियों पर “दुर्गा” विषयक चित्रों को निरूपित किया गया है। विषयगत चित्रण उपासकों और साधकों की प्रेरणा के मुख्य स्रोत होते हैं। विश्व प्रसिद्ध अजन्ता कला मण्डप इसके जीते जागते प्रमाण हैं।

Early History of the Vaisnava Faith and Movement in Assam: Sankaradeva and his times—by Maheswar Neog. 2nd Edn. Delhi, Motilal Banarsidass. 1985 (Reprinted). xx+400pp. Biblio. [ISBN: 81-208-0007-9]. Rs. 200.

Sri Sankaradeva of Assam, who lived in the 15th-16th centuries, is one of the greatest saints and sages of our country.

This volume gives a very detailed survey of Sankaradeva with a full account of his background and a resume and appraisal of his work. In a way his book can be described as encyclopaedic for the subject.

In these 12 chapters he has treated all aspects of the subject. The religious life of Sankaradeva's era has been depicted in the background of the economic and cultural life as well as the historical literary and artistic aspects of Assamese Bhakti Movement. We have, in this book a very detailed account of the Eka-saraniya system of religious organization which was built up under the auspices of Sankara. Even the dramatic art and technique, and the Vaisnava music and dances inspired by Sankaradeva, as well as the fine arts like manuscript miniatures and calligraphy, have been treated by Dr. Neog. He has not forgotten the masses in the chapter on “Social Implications of Sankara's Bhakti Movement”.

Eighty-four Vaishnavas—Tr. Shyam Das. Baroda, Shri Vallabha Publications, 1985. viii+280pp. Gloss. (Shri Vallabha Studies Series 8). Rs. 150.

The Eighty-four Vaishnavas are telling, in English, of the 84 Vaishnavanki Varta, a Braja Bhāṣā text written by Shri Gokulanathji (1552-1641), grandson of Shri Vallabhacharaya, founder of the Path of Grace (Puṣṭi Mārg) in Vaisnavism. The work

narrates the stories of the spiritual lives of eighty-four devoted Vaisnavas, the disciples of Shri Vallabhacharya. The Vartas are called ‘tin janma’ i.e. three lives: first the eternal role of each Vaisnava in Kṛṣṇa's divine realm; then, what he or she was like before becoming Vallabhacharya's disciple; and finally, the bhaktas' life after the initiation. The stories, written in simple language, demonstrate the teachings at a practical level. The learned translator who is great Bhakta in the Path of Grace, has done a formidable job by translating the Vartas in charming language.

Ganesa: Lord of Obstacles, Lord of beginnings—by Paul B. Courtright. New York, Oxford University Press, 1985. xii+274pp. Biblio., Appendix., Abbrev. [ISBN: 0-19-503572-0]. Rs. 180.

This is the first comprehensive full-length study of Ganeśa, the elephant-headed god, one of the most popular and important gods throughout India and Hindu Southeast Asia. The book opens with a consideration of the various myths of Ganeśa, stories of his birth, his beheading by his father Śiva, and his Subsequent restoration as the lord who gives, or withholds, success in undertakings. These mythic themes are then analyzed in relation to ritual, psychological and religious aspects of Hindu culture. Later chapters explore the historical and ethnographic context of the cult of Ganeśa in the Marathi-speaking region of India where his worship is most prevalent. The concluding chapter portrays Ganeśa as a “protean” deity, one having the ability to assume many identities yet remain distinctly and recognizably himself throughout, thereby displaying his power to bring his devotees into a sustaining an instance relationship with him. Throughout the book, Courtright illustrates both the complexity of the deity's many roles and stories and the integrated manner in which they come together.

Glimpses of Veda and Vyakarana: Reflections on Some Less Familiar Topics: Professor R.N. Dandekar Felicitation Volume—Ed. by G.V. Devasthali. Bombay, Popular Prakashan, 1985. xiii+208pp. (Writings of Prof. R.N. Dandekar.) [ISBN: 0-86132-087-3]. Rs. 150.

Although scholarly and painstaking research in Sanskrit language and literature is being conducted

by a large number of scholars, their work remains unnoticed. In this volume originally published as Indian Antiquary number in honour of Dr. R.N. Dandekar, the well-known Sanskrit scholar and orientalist and Honorary Secretary of the Bhandarkar Oriental Research Institute, Pune, his colleagues and admirers at the Centre of Advanced study in Sanskrit at the Poona University have contributed articles on less familiar topics in the Vedas and Sanskrit Vyakarana.

**गूढार्थदीपिका—ले० म० म० वामदेवोपाध्याय।
दरभङ्गा, महाराजाधिराज कामेश्वरसिंह ग्रन्थ-
माला-१४, १९८५। पृष्ठ २४३। रु० ३५।**

स्मृति रहस्य का दूसरा नाम गूढार्थदीपिका है। यहां स्मृति विषयों के गूढ़ रहस्यों को सुलभकर व्यवहारोपयोगी धर्मशास्त्रीय तत्त्वों का परिचय प्रमाण सहित प्रस्तुत किया है। सूक्ष्म दृष्टि वाले विवेचन ने इस ग्रन्थ में वैदुष्यपूर्ण पद्धति से विचारों को उपस्थित किया है। पूर्व आचार्यों विशेष रूप से वाचस्पति मिश्र के मतों की समीक्षा भी की गई है।

स्थूल दृष्टि से स्मृति वचनों की उपपत्ति सुगम है। किन्तु सूक्ष्म दृष्टि से ही उनकी गूढ़ता अथवा रहस्यमयता का ज्ञान होता है। उन स्मृति वचनों की गूढ़ता को ही स्पष्ट करने की दृष्टि से परम मीमांसक महानैयायिक महामहोपाध्याय वामदेव उपाध्याय ने स्मृति रहस्य का ही दूसरा नाम गूढार्थदीपिका की रचना की। ऋतु, मास, पक्ष, तिथि, वार, नक्षत्र, दिन, रजनी, शुद्धि विवेचन, श्राद्धकृत्य, खण्डयतुष्टय आदि विषयों से सम्बन्धित रहस्यों की यहां व्याख्या की गई है।

प्रस्तुत ग्रन्थ में अनेक आचार्यों की भी चर्चा की गई है। इनके नामों के संग्रह से ही लेखक का विशेष बोध ज्ञात होता है। आशा है कि धर्म तत्त्व अन्वेषी विद्वानों को यह ग्रन्थ प्रसन्नता प्रदान करेगा।

**हारीत संहिता (हिन्दी टीका सहित) —सम्पादक
एवं हिन्दी टीकाकार आचार्य पं० रामावलम्ब**

**शास्त्री । वाराणसी, धन्वन्तरि ग्रन्थमाला नं० २,
१९८५। पृष्ठ ४५६। रु० ७५।**

हारीत संहिता नामक आर्य ग्रन्थ को आशा नामक हिन्दी टीका से विभूषित करके प्रस्तुत किया गया है। हारीत भगवान् आत्रेय की शिष्य परम्परा में हुए हैं। हारीत संहिता में प्राप्त उद्धरणों से तथा चरक के वचनों से ज्ञात होता है कि भगवान् आत्रेय हिमालय के उत्तरी प्रदेश में विराजमान होकर अपने शिष्य हारीत को उपदेश देते हैं। इसके अतिरिक्त हारीत का इसमें अन्य कोई परिचय नहीं मिलता।

इस ग्रन्थ की भाषा और मंगलाचरण से यह उस मध्यकालीन परम्परा का ग्रन्थ सिद्ध होता है, जिसे पुराणकाल भी कहा जाता है। इस संहिता में मात्र १०६ अध्याय और ३६१७ श्लोक हैं। जिससे ऐसा प्रतीत होता है कि इसमें अन्य संहिताओं की अपेक्षा एक भिन्न वर्गीकरण प्रणाली का अनुसरण किया गया है।

इस संहिता में विभिन्न छन्दों एवं सामग्रियों से आयुर्वेद सिद्धान्तों का प्रतिपादन किया गया है। दार्शनिक विचार भी इसमें बड़े ही उदात्त एवं परिशीलित हैं। इनके कितने ही सिद्धान्त सूक्तियों के रूप में प्रचलित हैं।

इस संहिता ग्रन्थ में लहसुन तथा पलाण्डु का प्रयोग एवं रसोनकल्प, एसोनगुण, पेय रसायन विधि, आदि का वातनाशक श्रेष्ठ प्रयोगों द्वारा चिकित्सा का उपक्रम देकर एक नूतन परम्परा का प्रचलन किया गया है। आशा है इसके गुण-धर्म का अलभ्य लाभ जन साधारण को प्राप्त हो सकेगा।

**Heart of Virshaivism—by B.M. Chamke. Barsi,
S.B. Chamke, 1985. 112pp. Rs. 22.50.**

This is a general survey of the Virśaiv philosophy bringing to the surface the untainted and undistorted reality therein which has somewhere been darkened and veiled behind the chaotic clouds of ignorance and antiquity due to non-availability of

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original texts and documents. The author emphasises that Virśaivism is not a creation of any particular person or persons nor a branch of any particular religion, but an independent Darśan and absolutistic view of the whole Universe. While interpreting concepts of the word self, God, Ling etc. Prof. Chamke's ability of interpreting the matter with a penetrating and acute insight is evident.

Heat and Sacrifice in the Vedas—by Uma Marina Vesci. Delhi, Motilal Banarsidass, 1985. xvii + 339 pp. Biblio. Gloss. Rs. 100.

In all religions of the world which maintain sacrificial rituals and in which the portion offered to Gods is given to fire, the portion offered is normally raw, except in Vedic India, where its previous cooking is necessary. The reasons for such a treatment forms the subject-matter of this book. The author, through an exhaustive examination of Vedic, Brāhmaṇic and Śrauta Sūtric texts, traces the beginning and development of the idea of cooking as transforming energy, from early Vedic hymns to the classical and fully complete sacrifices of the later Brāhmaṇic times.

The work is divided into two major parts: The first, comprising four chapters, follows the emergence and development of the first institution the ṛṣis had of their use of fire as God of energy; the second part, consisting of the remaining four chapters, takes into account four emblematic rituals where heat is especially prominent discussing, how the presence of heat has worked in shaping those rituals and the spirituality that has arisen from them.

An introduction discusses the problem in its human, temporal and geographical conditions.

हिन्दू धर्म : नई चुनौतियाँ—डा० कर्णसिंह; धर्मपाल पाण्डेय। दिल्ली, राजपाल एण्ड संस, १९८४।
ह० ३०।

आज जब हिन्दू समाज और धर्म अनेक नई चुनौतियों से गुजर रहा है, इस पुस्तक का विशेष महत्त्व है। इसमें हिन्दू धर्म, दर्शन और संस्कृति के विशिष्ट अध्येता और समीक्षक डॉ० कर्णसिंह ने उसके विविध पक्षों को इस ढंग से प्रस्तुत किया है कि वर्तमान

समय में उनकी उपयोगिता और समीचीनता स्पष्ट और व्यक्त हो सके। इसमें उन्होंने उन विशेष चुनौतियों का उल्लेख तो किया ही है जो समाज को परेशान कर रही हैं, उनको जीतने के उपायों का भी वर्णन किया है।

धर्म और संस्कृति के प्रत्येक अध्येता के लिए यह पुस्तक चिन्तन के नये द्वार खोलती है।

Hinduism—The external Law: An Introduction to the Literature, Cosmology and Cults of the Hindu Religion—by Margaret Stutley. Wellingborough, 1985. 192pp. Biblio., Ref., Append., Gloss. [ISBN: 0-85030-348-6] \$ 9.95.

A way of life that is 'all things to all men', Hinduism encompasses a vast, uncoordinated complex of cults, doctrines, beliefs and practices set in a social frame-work. Its roots are lost in antiquity. It has no single founder, no centrally organized priesthood, and no fixed dogmas. It represents instead the thoughts and spiritual strivings of countless mystics and thinkers over thousands of years. In this comprehensive and authoritative introduction for the general reader to one of the world's major religions, Margaret Stutley provides a helpful guide to the sacred literature, cosmologies, practices, and historical development of Hinduism. Her wide-ranging survey covers such topics as: the cults of Śiva and Viṣṇu; Tantrism; temples and priesthood; images, worship, and festivals; the major systems of yoga—Hatha, Bhakti, Kundalini, Tantric, and Rāja; reform movements including the work of Mahatma Gandhi.

Hinduism: The Religion of the Masses—by L.S.S. O'Malley. Jodhpur, Scientific Publishers, 1985, viii + 246pp. Rs. 175.

India has been described as a land of contrasts, and in nothing are the contrasts more marked than in Hinduism, when the differences between the beliefs and practices of the cultured classes and those of the masses, mostly unlettered villagers, are so great that there almost seem to be differences of kind rather than of degree. The religion of the latter has few of the higher spiritual conceptions of Hinduism and represents in the main its lower side. A mixture of orthodox Hinduism and of that

primitive form of religion which is known as animism, it combines Brahmanical rites and observances within the fetishism of lower cults. In a country with so large an area and so vast a population, a country, in which different sections of the people are at widely different stages of intellectual development, there are great variations of belief and practice, but also certain common characteristics. The author has endeavoured to portray both the extremes of Indian Society.

Hindu Religion and Morality—by Satya Prakash.
New Delhi, Asians Publication Services, 1985.
229pp. Rs. 80.

Hindu Religion is the oldest of the living Religions. It is based on one strong foundation on which are erected the walls of its structure. The foundation is called Śruti—that which has been heard. The walls are called Smṛti—that which has been remembered. The Śruti has been given through very wise men who heard it and received it from devas, the Gods. With this foundation, the Hindu Religion has embodied a vast literature which has become the science and philosophy of the Hindu Religion.

This book deals with most of the literature and their contents, the religious customs and ceremonies and the principles of morality.

Indian Religion—Ed. by Richard Burghart and Andrey Cantlie. London, Curzon Press, 1985.
(Collected Papers on South Asia 7) [ISBN: 0-312-41400-5] £ 10.95.

This book is designed to serve as a practical demonstration of the interdependence of religious, anthropological and indological studies; all the contributions in one way or another relate to religion; hence the title of the volume. Although there are a number of religious traditions in South Asia, the title assumes that Vedic Brahmanism, Buddhism, Jainism and Hinduism, together with the various traditions that developed within them, are not only historically but also conceptually related so that it is possible to identify the specific characteristics of Indian religions taken as a whole. This volume thus provides a comprehensive survey of Indian religion in its social and anthropological contexts.

Ishavasya Talavakara Kathaka Upanishads with

English Translation and Notes according to Sri Madhvacharya's Bhashya and Sri Raghavendratirtha's Khandartha—Tr. by Prof. K.T. Pandurang. Bhistanur, Sriman Madhva Siddhantonnabini Sabha. 1985. vii + 145pp. Rs. 20.

It is better to study the Upaniṣads following the tradition of Bhāṣya, if possible the three Bhāṣya traditions of Sri Mādhva, Sri Rāmānuja and Sri Śāṅkara, instead of a mere literal or free translation by which one will miss the depth of the Upaniṣadic teachings. Keeping this in view, this translation according to Sri Mādhvacharya's Bhāṣya is prepared.

This translation is mainly for those who do not have any grounding in Sanskrit or Vedāntic terminology but would like to know the purport of Upaniṣads according to Sri Mādhvacharya's Bhāṣya through an English translation and for those who have some grounding in Sanskrit and Vedāntic terminology and would like to have Bhāṣya and Khandārtha explanations for ready reference to know the significance of key expressions and key phrases of the Upaniṣads more deeply.

ईशोपनिषद : अध्यात्मक-रहस्य—सं० एवं अनु०
जगदीश्वरानन्द । नई दिल्ली, गोविन्दराम
हासानन्द, १९८२ । ७२ पृ० । रु० ४.५० ।

ईशोपनिषद यजुर्वेद का चालीसवाँ अध्याय है । यह जहाँ वेद का ही एक भाग है, वहाँ सारे उपनिषदों का मूल भी है । अध्यात्म के सभी रहस्यों का इसमें समावेश है ।

उपनिषत्कार ने सम्भूति और असंभूति, भौतिक पदार्थ और उनका कारण प्रकृति की उपासना के फलों का वर्णन करके यह बताया है कि परमात्मा यद्यपि सर्वत्र विद्यमान है परन्तु इस प्रकृति की चमक-दमक से जीव की ज्ञानचक्षु चकाचौंध हो जाती है, और वह उसे देख नहीं पाता अतः वह प्रभु से प्रार्थना करता है कि तू इस चटकीले, भड़कीले प्राकृतिक पर्दे को हटा और मुझे सच्चाई के दर्शन करा । उपनिषत्कार ने जो अपनी ओर से एक श्लोक बढ़ाया है उसमें भगवान से प्रार्थना है ।

इस ग्रंथ का अध्ययन करने से जहाँ व्यक्ति अपना परलोक बना सकेगा वहाँ इस संसार में भी सुख, शांति, आनन्द का जीवन व्यतीत कर सकेगा।

कल्पसूत्र (कप्पसुत्तं)—भद्रबाहुस्वामी; विविध वर्णक-प्राचीन-चित्रकलित एवं हिन्दी आंग्ल भाषा अनुवाद सहित: सं० एवं० अनु० विनयसागर एवं मुकुन्दलाल। द्वितीय संस्करण। जयपुर, प्राकृत भारती, १९८४। xxxiv + ३७४ + xxxiii पृ०; चित्र एवं चित्र-परिचय। (प्राकृत भारती २) रु० २०० (सजिल्द); रु० १९५ (अजिल्द)।

श्रीभद्रबाहुस्वामीरचित 'कल्पसूत्र' स्वतन्त्र रूप से सूत्र के अस्तित्व का बोध कराते हुए भी दशाश्रुत-नामक छेदसूत्र का पर्युषणाकल्प नाम का आठवाँ अध्ययन मात्र है। इसमें वर्षाकाल-चातुर्मास में आषाढ़ शुक्ला पूर्णिमा से कार्तिक शुक्ला पूर्णिमा पर्यन्त साधुजनों के करने योग्य शास्त्रविहित एवं क्षमा-प्रधान आचार का विवरण अनेक रोचक कथा-प्रसंगों के माध्यम से प्रस्तुत किया गया है। पर्युषण पर्व के दिनों में संघ के सन्मुख कल्पसूत्र का वाचन करने और सम्बत्सरी के दिन मूलपाठ का वाचन अनिवार्य रूप से करने की प्रथा चली आ रही है।

यह सूत्र गद्यात्मक है। इसकी सूत्रांक संख्या २६१ हैं। इसमें तीन अधिकार (वाचनाएं) हैं:— १. जिन-चरित्र, २. स्थविरावली, और ३. साधु-समाचारी। तीनों अधिकारों की सूत्रांक संख्या क्रमशः २००, २३ और ६८ है।

कल्पसूत्र (कप्पसुत्तं) प्राकृत भाषा में निबद्ध है। इस पर अनेक भाषाओं में बहुत-सी टीकाएं उपलब्ध हैं।

प्रस्तुत संस्करण एक अत्यन्त सुरुचिपूर्ण प्रकाशन है। इसमें प्राकृत मूल के साथ-साथ हिन्दी और अंग्रेजी अनुवाद भी दिया गया है। सुन्दर छपाई और टिकाऊ कागज के अलावा इसमें ३६ रंगीन चित्र दिए गए हैं जो प्रकाशन को सुन्दर एवं

आकर्षक बनाते हैं। ग्रन्थ हर दृष्टि से उपयोगी एवं संग्रहणीय है।

Kṣatriyas in Ancient India: A Socio-Economic and Religious Study—by Shanta Anand. Delhi, Atma Ram and Sons, 1985. xx + 212pp. Biblio. Rs. 85.

The Kṣatriyas who are mainly regarded as warriors and protectors of *Dharma* and society had a very significant position in the ancient class hierarchy next to Brāhmins only. In spite of their martial activities, they also made their mark in the fields of philosophy, education, art and culture, but surprisingly, this social aspect of their life has been neglected so far.

The author's work has filled the void felt since long on this subject. It is a study of the socio-economic, religious and cultural aspects of the life of the kṣatriyas in a systematic way from Rgvedic times to 300 A.D. This work is of invaluable help to anthropologists, sociologists, historians and scholars engaged in research work of various aspects of Ancient Indian culture.

Language and Release: Sarvajnatman's Pancapra-kriya—by Ivan Kocmarek Delhi, Motilal Banarsidass, 1985. xiv + 147pp. Biblio, Abbrev. [ISBN: 81-208-004-41]. Rs. 130.

The Pancapra-kriya is a small manual (Prakarāṇa) which endeavours to impart knowledge concerning the fundamental tenets of Advaita Vedānta philosophy. In keeping with the fact that it is a prakaraṇa or simple manual, the text is written in, what is for the most part, simple and uncumbersome Sanskrit prose.

As its title suggests, the work is composed of five chapters or sections. The first of these examines the accepted usages of powers of words (sabdavṛtti-s). The second chapter provides an example of partially non-inclusive and partially inclusive secondary usage (jahadajahallakṣaṇa) in its application to the mahāvākya: "I am Brāhman." The third chapter supplies a brief account of the progressive unfolding of the universe from Brahman as associated with ignorance (avidyāśabala-brahman) and the reciprocal or inversely related merging (laya) of this cosmos back into the pure Brahman (suddhabrahman) by the aspirant for

release (sādhaka). The fourth chapter examines the nature of subsidiary statements (avantaravākya-s) in the Upaniṣads. The fifth and final chapter, which in itself comprises one-third of the work, is philosophically the most intricate of the five chapters. In this chapter Sarvajñātman puts forward one of his central theses; namely, that ignorance (ajñāna) and knowledge (jñāna) both have Brahman in its inward form pratyagrūpa as their locus (āśraya) so that it is Brahman alone which undergoes bondage (bandha) and which experience release (mokṣa).

Lalitāsahasranāma (of the Second Part of Brahmāṇḍa Purāṇa) with the Commentary Saubhāgya-Bhāskara of Bhāskara-rāya—Ed. by Wasudeva Laxmana Shastri Pansikar. Delhi, Nag Publishers, 1985 (Reprinted). 240pp. Rs. 50.

Lalitāsahasranāma is a poetic enumeration of one thousand names and epithets of Bhagwatī Lalitā in verse form. These epithets throw ample light on the qualities and acts of Lalitā and form a prayer to the goddess. This Stotra forms sixty-third Adhyāya of Brahmāṇḍa Purāṇa where Hayagrīva tells Lalitopākhyāna to sage Agastya. This Sahasranāma has a high place in the Sahasranāma literature of Sanskrit.

Life in the Upanishads—by Shubhra Sharma. New Delhi, Abhinav Publications, 1985, xii + 242pp. Biblio., Abbrev., Translit., Epil. Rs. 80.

The Upaniṣads have long fascinated Indian and foreign thinkers alike. The rich abundance of thought, the profound knowledge of Truth and life, the mystical pronouncements about the Individual and World Soul have inspired many writers and philosophers. But it was almost invariably the philosophical aspect of the Upaniṣads which attracted attention. The cultural aspect was lumped together with that of the preceding and succeeding eras. That the Upaniṣads were composed apart from the early Vedic literature and showed but continuation of a departure from its customs and practices was ignored altogether.

The present work is invaluable as a socio-cultural study of the Upaniṣads providing a deep insight into the land, the political and social institutions, the economy, religious ideas and philosophical urges of the people. It is based

entirely on the older Upaniṣads: Aitareya, Brhadāranyaka, Chāndogya, Iṣa, Katha, Kauṣītaki, Keṇa, Maitrāyaṇi, Maṇḍukya, Mūṇḍaka, Praśna, Śvetāśvātra and Taittirīya. In this work the Upaniṣadic spirit is represented by thinkers like Satyakamā Jabala who did not waver from truth about his doubtful parentage, Maitreyī who did not cover material wealth, Janaka, Ajātaśatru and Āśvapaṇi devoted to the cause of learning, Gārgī Vācakaṇvi daring to question the mighty sage Yājñavalkya and Uddalaka Aruni over on the move in quest of Truth.

Linga Purāṇa with Sanskrit Commentary Śivatoṣiṇi of Gaṇeśa Nātu containing Introduction in Sanskrit and English and an Alphabetical Index of Verses—by Kṛṣṇa Dvaipāyana Vyāsa.; Ed. by J.L. Shastri, Delhi, Motilal Banarsidass, 1985 (Reprinted). xvii + 239pp. Rs. 150. (Cloth); Rs. 110 (Paper).

The Liṅga Purāṇa is one of the 18 Purāṇas ascribed to sage Veda Vyāsa. It is a Śaiva Purāṇa. It is divided into two parts comprising 108 and 55 Chapters respectively. Part I describes the evolution of Liṅga, a phallic form of Śiva. It records various traditions about the rise of Liṅga cult, modes of worshipping Śiva, principles of its ritual, efficacy of its worship illustrated by myths, legends and anecdotes. Part II contains legends on the glorification of Liṅga, a detailed account of the forms, concept and attributes of Liṅga etc. The publication contains a brief introduction in Sanskrit and English on Purāṇa literature with particular reference to the Liṅga Purāṇa and an alphabetical Index of verses.

Mahdawi Movement in India—by Qamaruddin. Delhi, Idarah-i-Adabiyat-i-Dilli, 1985. 268pp., Biblio., Append. (IAD Oriental (original) Series 28) Rs. 150.

In view of the lack of appropriate literature on the revivalist movement in Islam, the study of Mahdawi Movement in India is a very welcome edition.

The author has painstakingly brought to light the contemporary trend and development hitherto completely unknown, its contribution not only to the Muslim and the Indian society but also to the

cause of national integration and inter-religious understanding.

Major Religions of India: New insights into Hinduism, Jainism, Buddhism and Sikhism—by Susunaga Weeraperuma; Ed. by Sudhakar S. Dikshit. Bombay, Chetana, 1985. xiv + 120pp. Biblio. Rs. 50.

To understand the mysterious complexity that is India one must first of all study her religions.

Written in a clear and simple style, this challenging book abounds with original and penetrating insights into the theory and practice of Hinduism, Jainism, Buddhism and Sikhism, the four major religions of India.

The author maintains that it is far more important to understand the psychological reasons why people become attached to certain doctrines than merely to be conversant with the doctrines themselves. Religion should heighten the intelligence of man instead of reducing it to servility, where he is prepared to accept any dogma with an attitude of unquestioning acquiescence. What is the use of religion if it does not elevate the mind, so that it becomes a fine instrument that is highly sceptical, alert and ever-watchful? The illumined mind, constantly awake, naturally becomes a light to the world.

**मनुष्य और जगत्: वेदान्तिक अनुभव का नवोन्मेष—
ले० यशदेव शल्य । दिल्ली, इन्दु प्रकाशन, १९८५ ।
८ + १४९ पृ०; परिशिष्ट । रु० ४० ।**

प्रस्तुत पुस्तक लेखक के दर्शन और अध्यात्म विषयक नौ निबंधों का संग्रह है जिनमें से अधिकांश निबंध समय-समय पर दार्शनिक पत्रिकाओं में प्रकाशित हो चुके हैं। विचारों की अभिनवता इन निबंधों की विशेषता है। पुस्तक में प्राचीन वेदान्ताचार्यों के सिद्धान्तों की व्याख्या न होकर उस दृष्टि का आत्मसात्करण और नवस्फुरण हुआ है। लेखक के अनुसार जगत् मिथ्या उपाधि न होकर चित् का जगद्भाव है और मनुष्य जगद्भाव से निवर्तमान जगद्गत चित्। इस प्रकार लेखक के मतानुसार मनुष्य में अध्यवसायात्मक ज्ञान और सृजना-

त्मकता—कला, विज्ञान, दर्शन, नीति धर्म, समाज आदि सब—चित् की प्रत्यङ्मुखता या आत्मोन्मुख निवर्तन के द्योतक हैं।

श्री शल्य भारतीय और पाश्चात्य दोनों दर्शन धाराओं से सुपरिचित हैं। उनका दार्शनिक अध्ययन वास्तव में उनके दार्शनिक चिन्तन का अंग है।

पुस्तक का विषय और उसकी विवेचन-शैली दोनों गंभीर हैं। पुस्तक परिनिष्ठित दार्शनिकों के लिए लिखी गई है किन्तु यह अन्य प्रबुद्ध पाठकों के लिए भी कम रोचक नहीं होगी।

Mantrapatha or the Prayer Book of the Apastambins—Ed. by M. Winternitz. Delhi, Sri Satguru Publications, 1985. xlix + 109pp. Abbrev., Append. (Sri Garib Das Oriental Series-27). Rs. 70.

The Mantrapatha, of which this is the first critical edition, contains the Mantras or prayers to be recited in connection with the domestic rites and ceremonies as taught in the Āpastambīya Gṛhyasūtra. It is included in the great corpus of Sūtras, known as the Āpastambīya Kalpasūtra of the Black Yajurveda (in 30 prāśnas), and forms Prāśnas XXV and XXVI of this corpus, while the Gṛhyasūtra itself forms the twenty-seventh Prāśna.

The edition of the Mantrapatha is based on the MSS of the Text in Devanagari characters, with accents; MSS of the Text, in Grantha characters, unaccentuated; MSS of Haradatta's Commentary on the Mantrapatha and other relevant MSS.

Modern Commentators of Veda—by A.K. Pateria. Delhi, B. R. Publishing Corporation, 1985. 120pp. Biblio. Rs. 85.

The present book is a study of three Vedic interpretations viz. of Max Muller, Dayanand and Aurobindo from the perspective of Sociology of knowledge. The perspective compares the interpretations and, instead of evaluating their merits, relates them with the cultural traditions of the commentators. This approach not only enables the exploration of specific cultural ideas but also brings to the surface objective findings on those for which there is inter-subjective agreement.

Those interested in Vedic studies, Indology, Philosophy and Religion, will find a compilation of condensed interpretations, at one place. Even a layman can get some idea of the Vedas and their content which is widely ingrained in the modern man and his language.

More on Tantras—by M.P. Pandit. New Delhi, Sterling Publishers Private Ltd., 1985. 144pp. Rs. 100.

The Tantras, together with the Vedas, constitute the fountain of Indian spirituality. In a broad perspective, they synthesise God and man, man and society, knowledge and practice. The Tantra holds that this world and this universe are the outpourings of a Divine Reality which exists not only in the universe but also in the human body. To recover this true consciousness is the sublime aim of Tantra.

The philosophy of Tantra and its various disciplines form the theme of this book. It is a collection of the author's addresses in India and abroad on Kuṇḍalini Yoga, Mantra Sādhana, Laya Yoga and Yantra worship. It also contains his studies of the subject in the form of reviews of books and articles written by eminent exponents of Tantra, as well as a section on Sri Aurobindo's writings on it.

Mutual Relations of the Four Castes according to Manavadharmasastra—by Edward W. Hopkins. New Delhi, Asian Educational Services, 1985 (Reprinted). vi + 114pp. Rs. 65.

We know that the law-book of Manu belongs to the school of the Black Yajuh, and more particularly to that branch known as the Maitrāyaṇi, one of the numerous divisions of this Veda, of which the Mānava works are in general a subdivision. The authorship of the text, was not claimed by the school in which it originated, in order that their law-book might attain more power by being ascribed to an aboriginal Manu.

The object of this essay is to attempt a systematic presentation of the mutual relations of the four castes of Indian society as they are found in the so-called Law-book of Manu, together with the discussion of such side questions as may seem to have important bearing on the results to be obtained from the investigation.

Nataraja, the Dancing God—by Projish Banerji. New Delhi, Cosmos Publications, 1985. viii + 145pp. 46Pl. Biblio. Rs. 295.

The book is a narration of the absolutely tightly woven accounts of the Divine Dance of the Dancing God Śiva by one of the most prolific and celebrated writers.

The work concisely covers a wide range, dealing with the conceptions of the Creation of the Universe and the Creator, according to accidental and oriental metaphysicians, philosophers, theologians and recent scientific researchers, and has carefully shown that Nataraj has been regarded by Indra as Mahā Śakti (Supreme Energy), who has created the Universe with his Eternal Cosmic Dance.

नीति ग्रंथों के अमृत कण—सं० बालकृष्ण मुजतर ।
हरिद्वार, रणधीर बुक सेल्स (प्रकाशन), n.d.
६४ पृ० । २० ५ ।

इस लघुकाय पुस्तिका में हिन्दू धर्मशास्त्रों और नीति ग्रंथों में वर्णित सामान्य जीवन और व्यवहार के लिए उपयोगी, महापुरुषों के विवेकपूर्ण विचार संकलित किए गए हैं। इन विचारों को दिनचर्या, सभ्यता, स्वास्थ्य-शिक्षा, आमोद-प्रमोद, पारिवारिक कर्तव्य, अतिथि-सत्कार, आचार-व्यवहार आदि सत्रह शीर्षकों के अंतर्गत वर्गीकृत किया गया है। मूल ग्रन्थ जिनसे ये विचार उद्धृत किए गए हैं उनमें मुख्य हैं :—मनुस्मृति, महाभारत, चरक संहिता, आर्त्तिक सूत्रावलि, शुक्रनीति, नीति वाक्यामृत, कौटिलीय अर्थशास्त्र आदि। पुस्तक में मूल संस्कृत सूक्ति के साथ सरल हिन्दी में उसकी व्याख्या दी गई है। यह साधारण पाठकों के लिए भारतीय नीति ग्रन्थों का निचोड़ देने का सुन्दर प्रयास है।

New Approach to the Vedas: An Essay in Translation and Exegesis—by Ananda K. Coomaraswamy, Delhi, Aparna Publications, 1985 (Reprinted). ix + 116pp. Append. Rs. 60.

This book is an essay in the exposition of vedic ideas by means of a translation on a commentary

in which the resources of other forms of the universal tradition are taken for granted. As regards the translation every English word employed has been used advisedly with respect to its technical significance. In the commentary, the resources of Vedic and Christian scriptures have been used side by side.

Oraon Religion and Customs—by Sarat Chandra Roy. Delhi, Gian Publishing House, 1985 (Reprinted). xv + 418pp. Rs. 300.

The Oraons form an ethnic community who live in the Chhotanagpur area of South-Bihar. Though settled among the Austro-Asiatic Mundas, the Oraons speak a Dravidian language, called Kurukh. A study of the religion and customs of this old community is of great value and interest not only to the students of Anthropology and ethnology but also to the general reader who desires to know something about the people of India.

The author has examined religious beliefs and customs of the Oraons, without any prejudice or passion. He has found out how much of such beliefs and customs belongs to the original Oraon traditions and how much is borrowed from the Mundas and the Hindus.

The work is quite exhaustive in the sense that it does not treat the religious beliefs and practices as isolated facts but analyses them in the social setting.

The author has provided his readers with notable corrections of fact and of interpretations which earlier authorities perpetrated. Impact of modern conditions on the Oraon religion and the attempts for a revival of the traditions have also found due place in the work.

पौराणिक रहस्यों का समीक्षात्मक अनुशीलन—
समीक्षक पं० कृष्णमणि त्रिपाठी। वाराणसी,
कृष्णदास राष्ट्रभाषा सिरीज, ३, १९८४। पृ०
४६+४१६। रु० ६५।

पौराणिक कथाओं में प्रतीकों की छाया में अघ्यात्म, दर्शन, धर्मशास्त्र, राजनीति, तन्त्र-मन्त्र, ज्योतिष, भूगोल, खगोल आदि विविध ज्ञान-विज्ञान के अद्भुत रहस्य छिपे हुए हैं, उनकी जानकारी के

लिए राष्ट्रभाषा हिन्दी में संकलित यह ग्रन्थ रत्न है। इस ग्रन्थ के प्रणयन से पौराणिक उपाख्यानों का वास्तविक रहस्य जानकर भारतीय संस्कृति की रक्षा करने में अधिक सहयोग मिल सकता है।

अपनी भूमिका में उन्होंने भारतीय साहित्य में वेदों के स्थान, महत्त्व और स्वरूप पर पर्याप्त प्रकाश डाला है। स्वभावतः इसमें उनके मतों का उल्लेख और निराकरण करना पड़ा है, जो वेद पुराण के आलोचक ही नहीं, अपितु निन्दक भी हैं। वेद और पुराणों के सम्बन्ध, पुराणों के उद्देश्य और उनकी विषय निरूपण पद्धति का स्पष्टीकरण किया है। ग्रन्थ का मुख्य शरीर कई अंगों में विभाजित है। 'उपक्रम-प्रकरण' में पुराण सम्बन्धी अनेक प्रस्ताविक विषयों का विवेचन है। 'पुराण-परिचय-प्रकरण' में पुराणों, उपपुराणों एवं औपपुराणों के विषयों का परिचय और अन्त में उनके ऊपर विभिन्न मतों की समीक्षा है। 'शंका-समीक्षा-प्रकरण' में पुराणों के सम्बन्ध में की गई अनेक शंकाओं का निराकरण है। 'तत्त्व-समीक्षा-प्रकरण' में पुराणों में वर्णित विषयों का प्रमाणपूर्वक विवेचन है। 'आक्षेप परिहार प्रकरण' में पुराणों के अनेक कथानकों के ऊपर किए गए आक्षेपों का निराकरण है। 'प्रकीर्ण-प्रकरण' में पुराणों के मूल विषयों के अतिरिक्त अन्य वर्णित शास्त्रों का परिचय है।

चौरहरण, रासलीला, कुष्मासमागम, तृन्यापाति-वृत्त्यमंग आदि कथाओं के सम्बन्ध में विदेशी विद्वानों द्वारा किये गए व्यर्थ आक्षेपों का श्री त्रिपाठी जी ने सयुक्तिक परिहार किया है। वर्तमान भौतिक विज्ञान के चकाचौंध से चकित चंचल बुद्धि के कारण पौराणिक रहस्यमय विषय वर्णन को 'गप्प' मानने वालों के लिये यह ग्रन्थ समाधान ग्रन्थ रत्न के रूप में है। पौराणिक रहस्य जिज्ञासुओं तथा आधुनिक अनुसन्धाताओं के लिये पथप्रदर्शक ही नहीं बल्कि एक नवीन चेतना का उद्बोधक भी है।

Religion and Society in Ancient India—by Om Parkash. 2 Parts in 1. Delhi, Bharatiya Vidya Prakashan, 1985. xii + 260pp. Biblio. Rs. 125.

In ancient India the concept of Dharma comprised all the precepts which aimed at securing the material sustenance and growth of the individual and the society. All religious sects in India laid emphasis on principles which aimed at social harmony, moral uplift and inculcation of a sense of duty in the individual. For this reason the first part of the present book discusses the basic principles of all the important religious sects of India. The second part describes, in brief, the social institutions such as those of varṇas, āśramas, the four puruṣārthas and the three rasas through which these ideals of social harmony, moral uplift and inculcation of a sense of duty in the individual were realized. It also discusses aims, ideals and system of education for it was also an important instrument for the realization of these ideals.

Religion in Bengal During the Pala and the Sena Times mainly on the basis of Epigraphic and Archaeological Sources—by Rama Chatterjee. Calcutta, Punthi Pustaka, 1985. xiv + 453pp. + 12Pl. Biblio., Append., Abbrev., Illus. Rs. 325.

This book acts like a searchlight focusing on indistinct features of Indian religion sustained in oblivious manner in the epigraphs or sculptural remains of the time of the Palas and the Senas in Bengal. Archaeological remains give valuable information. But in order to present a graphic picture of the religious condition of medieval Bengal references to religious views collected from the epigraphical and sculptural documents have been corroborated with the help of the time honoured scriptures and the period literature. Before that, a consolidated assessment of the political situation prevailing in Bengal just before the advent of the Palas has been followed by a brief survey of the historical Geography, which presents a vivid idea about the periphery of Bengal.

Religions in Coastal Karnataka, 1500-1763—by K.G. Vasantha Madhava. New Delhi, Inter-India Publications, 1985. xvi + 206pp., Biblio., Gloss., Append., Abbrev. Table, Map., Pl., Translit. Rs. 240.

Despite the prevalence of Bhūta worship, Śakti cult, Śaivism and a few other creeds in the region, the late medieval Kanara, the Coastal Karnataka supported a congenial climate for the emergence of Vaiṣṇava Brāhmins, Jain monks, Muslim saints and Christian missionaries, thus showing a measure of communal tolerance that is hard to come by elsewhere. Dr. Vasantha Madhava here tells a compelling story of religions in Coastal Karnataka suggesting how, in this region, the interplay among different faiths led to the fusion between Brahmanic and tribal religious forms, how the divergent creeds of the ruling chiefs determined the fortunes of Jainism here, how the small Muslim population of the coastal belt ushered Islam in the area, and how the commercial ventures of a few Portuguese merchants paved way for Roman Catholicism in Kanara.

The author, focusing on a span of more than 250 years, from 1500 to 1763, also bring into his lucid, 11 chapter long narrative, an account of rituals, festivals and religious institutions in Coastal Karnataka.

ऋग्वेदभाष्यभूमिका (समालोचनात्मक भूमिकया, हिन्दी-व्याख्या-टिप्पणिभिश्च संवलितः) —ले० सायणाचार्य; व्याख्या श्रीकान्त पाण्डेय। वाराणसी भारतीय विद्या प्रकाशन, १९८५। २२+२०३ पृ०। रु० १५।

वैदिक वाङ्मय के भाष्यकारों में सायण का स्थान बहुत ऊँचा है। वे वैदिक वाङ्मय के साथ-साथ व्याकरण, वेदान्त, मीमांसा, राजनीति, धर्मशास्त्र एवं समस्त संस्कृत साहित्य के महान् पंडित थे। वैदिक भाष्यों की रचना ही सायण का मुख्य कृतित्व है। सायण ने अपने भाष्यों में एक विशेष दृष्टिकोण अपनाया है। इसलिए उन्होंने अपने दृष्टिकोण को स्पष्ट करने के लिए प्रत्येक संहिता-भाष्य के प्रारंभ में लंबी भूमिकाएँ लिखी हैं। इन भूमिकाओं में जहाँ सायण ने तत्तत् भाष्य से संबद्ध अपने दृष्टिकोण को स्पष्ट किया है वहाँ उन्होंने उपयोगी विषयों की जानकारी भी दी है। इन भूमिकाओं को बिना समझे सायण के भाष्यों के स्वारस्य को नहीं जाना जा सकता।

प्रस्तुत पुस्तक में सायण की ऋग्वेदभाष्यभूमिका दी गई है। इसकी रचना अत्यन्त पांडित्यपूर्ण शैली में की गई है। इसमें सायण के प्रकाण्ड पाण्डित्य और वैदिक साहित्य में अप्रतिहत गति का पता चलता है। इसकी भाषा और शैली सुबोध होते हुए भी कहीं-कहीं उसमें जटिलता पाई जाती है। प्रस्तुत संस्करण में हिन्दी व्याख्या भी दी गई है जिससे विषय की जटिलता दूर हो गई है।

ऋग्वेदिक भूगोल—ले० कैलाशनाथ द्विवेदी ।
कानपुर, साहित्य निकेतन, १९८५ । २३+
३६३ पृ० । रु० १२५ ।

विश्व-साहित्य में मूर्धन्य ऋग्वेद पुरातन भारतीय साहित्य एवं संस्कृति का सर्वश्रेष्ठ स्मारक है, जिसमें तपस्वी ऋषि-मुनियों का अक्षय्य ज्ञान-विज्ञान समाहित है। धर्म, दर्शन, इतिहास, कला, विज्ञान आदि अनेक पर्याप्त पक्षों की दृष्टि से तो ऋग्वेद का पर्याप्त विशद अध्ययन किया गया है, किन्तु इस दिशा में सर्वाधिक भौगोलिक अध्ययन का अभाव अनुभव किया जा रहा था।

लेखक ने ऋग्वेद के आधार पर ग्रन्थ के प्रथम खण्ड में भूगर्भशास्त्र, जलवायु-विज्ञान, जन्तु-वनस्पतिशास्त्र की व्यापक पृष्ठभूमि पर जहाँ भौतिक भूगोल पर आवृत्त गवेषणात्मक अध्ययन प्रस्तुत किया है, वहीं ग्रन्थ के द्वितीय खण्ड में आर्थिक, राजनैतिक, सामाजिक एवं सांस्कृतिक, विविध पक्षों का ऐतिहासिक पृष्ठभूमि पर और मानव भूगोल पर आवृत्त अनुसंधानपूर्ण अध्ययन प्रस्तुत किया है; जिसे प्राच्य विद्या मर्मज्ञों के साथ ही भूगोल के विद्वानों ने प्रशंसित किया है।

ग्रन्थ के विवेच्य विषय को यथास्थान अध्यायानुसार मानचित्रों से समर्थित किया है, जिससे इसकी प्रामाणिकता स्वतः प्रकट होती है।

ऋष्यशृङ्गसंहिता—संपादक श्री अग्निहोत्र रामा-

नुजताताचार्य । तंजावूर, सरस्वती महाल ग्रन्थमाला
१८९ । १९८३ । पृ० ७४६ । रु० ४२.५० ।

ऋष्यशृङ्ग की कथा पुराणों में बहुत प्रकार से वर्णित है। अखण्ड ब्रह्मचर्य के आचरण से उनमें महान् लोकातीत शक्ति विराजमान थी। मन्त्रशास्त्रों के अनुसार अष्टाक्षर आदि बहुत से मन्त्रों का उन्होंने उपदेश दिया है। उसी प्रकार के उपदेश इस ग्रन्थ में संग्रहीत हैं। अतएव इस ग्रन्थ का नाम 'ऋष्य-शृङ्गसंहिता' है। औपनिषदिक ब्रह्मतत्त्व मूलक यन्त्र रहस्य के प्रतिपादन के फलस्वरूप 'अनुत्तर ब्रह्मतत्त्वरहस्य' ये नाम भी पड़ा।

वेद मन्त्रों में देवताओं के स्वरूप, रूप, गुण, विभूति आदि का विस्तार से वर्णन मिलता है। परन्तु मन्त्र-शास्त्रों में अत्यन्त संक्षिप्तता के कारण उन-उन देवताओं के वाचक नाम ही सर्वत्र प्रकट होते हैं। इस प्रकार के मन्त्र-शास्त्रों में से ही ऋष्यशृङ्ग संहिता-ग्रन्थतम है। इस ग्रन्थ के दो खण्डों में से यह पूर्व खण्ड है। मन्त्र-शास्त्र के संकेत के अनुसार यहाँ मन्त्र साक्षात् प्रतिपादित नहीं है, वरन् उच्चार क्रम से ही मन्त्रों को कहा गया है। प्रधान रूप से वैष्णव मंत्र ही यहाँ प्रतिपादित हैं। अष्टाक्षरी-द्वादशाक्षरी-षडक्षरी आदि तथा श्री भूमिमन्त्र, श्री विद्यामन्त्र आदि महिमा प्रतिपादन के अनुसार ही वर्णित हैं। इसमें गुरुभक्ति व गुरु शुश्रूषा भी विस्तार से निरूपित है। मन्त्र-शास्त्र का अध्ययन करने वाले तथा मन्त्र जप द्वारा लोकातीत शक्ति को प्राप्त करने की अभिलाषा करने वाले विद्वानों के लिये यह ग्रन्थ महान् उपकारकारक सिद्ध होगा।

रुद्र देवता: प्रलयकर रुद्र भगवान के रौद्र रूप का
विवेचन—श्यामसुन्दरदास शास्त्री एवं भगवद्भक्त
हरिद्वार, श्री गरीबदासी सन्त-साहित्य शोध
संस्थान, १९८५ । २+२९६ पृ० । परि० ।
रु० ५० ।

प्रस्तुत ग्रन्थ में प्राचीन आचार्यों, ऋषि-मुनियों व

सन्तों के पदचिन्हों का अनुसरण कर कुछ-कुछ रुद्र भगवान् का स्वरूप-निर्धारण व परिचय कराने का प्रयत्न किया गया है। इस ग्रन्थ का मुख्य आधार शतपथ ब्राह्मण, गोपथ, ऐतरेय ब्राह्मण एवं यजुर्वेद की तैत्तिरीय, काठक तथा मैत्रायणी संहिताएँ आदि हैं। अतः ग्रन्थ में कर्मकाण्ड-सम्बन्धी विधि-विधानों पर ऊहापोह स्वाभाविक है। शिव के माध्यम से एशिया के अनेक देशों में शिव-संस्कृति का प्रचार हुआ। अतः दार्शनिक दृष्टि से शिवतत्त्व का व्याख्यान अत्यन्त आवश्यक प्रतीत होता है। यह पुस्तक इस दिशा में उपयोगी सिद्ध होगी।

साधना और संस्कार : उत्तरार्द्ध, साधना खण्ड—ले० गोविन्द शास्त्री। दिल्ली, सुमति साहित्य सदन, १९८५। vi + १६१-२८६ पृ०। रु० ४०।

‘साधना और संस्कार’ में पूर्वार्द्ध, संस्कार खण्ड है। इसमें जड़ता को उभारा गया है। उकेरा नहीं गया क्योंकि अज्ञान को पूरी तरह उफाने बिना ज्ञान-दधि कैसे बनेगा ? और बिना ज्ञानदधि के आत्म-साक्षात् के नवनीत की प्राप्ति कैसे होगी ? हमारे जीवन के प्राकृत प्रयोजन और जड़ताग्रस्त मन की अतिरंजित कल्पनाओं का यथार्थ विश्लेषण किये बिना परम को कैसे पहचाना जा सकता है। यही परम सिद्धि साधना का प्रकर्ष है। परम को पाने-पहचानने के लिए स्थूल का विशद् विवेचन हमारे इतस्ततः घटे रहे का भाष्य ही हमें यथार्थ दर्शन करायेगा, हमारी जिज्ञासा को विवेकोन्मुखी बनायेगा। यहां यह सारा अग्रम इतना सुगम हो गया है कि हमारे देह और जगत् का रहस्य अनायास खुलता चला गया है। इसे पढ़कर ही आत्मसंस्कार होता है। साधना के रहस्य को संस्कारित हुए बिना नहीं पाया जा सकता। आत्मलाभ व जागतिक कामनाओं की पूर्ति के लिए किये जाने वाले प्रयोगों की परमावश्यक भूमिका होती है।

उत्तरार्द्ध साधना खण्ड है। साधना एक विस्तृत परिप्रेक्ष्य है जिसमें स्थूल और सूक्ष्म सभी आ जाते

हैं। प्रकृति कार्य-शैली और इसके रहस्यों को समझ-लेने के बाद जगत् के कौन-कौन से कार्य की विधि अज्ञात रह जाती है ? साधना की सम्पूर्ण तकनीक को सरल, सुगम भाषा एवं विधि के साथ-साथ आज के जीवन की सामान्य एवं गंभीर समस्याओं के समाधान के लिए उपयुक्त सभी प्रकार के प्रयोग इसमें संग्रहीत हैं।

Saiva Siddhānta Theology: A Context for Hindu-Christian Dialogue—Rohan A. Dunuwill. Delhi. Motilal Banarsidass, 1985. xii + 231pp. Biblio. Gloss., 6 Append. [ISBN: 0-89581-675-x]. Rs. 100.

The author surveys for the first time the whole tradition of the Śaiva Siddhānta in its historical, literary and theological contexts. He then focuses on Aghoraśiva (A.D. 1100), the theologian who bridged the two traditions, Sanskrit and Tamil.

The book is based on Aghoraśiva's commentary on Bhoja's (A.D. 1058) *Tattvapraśāṅgikā*, a systematic work of seventy-five verses. After translating the main verses (1-24) with their commentary, the author identifies the Siddhānta's main metaphysical problem: how to harmonize Emanationism with the theology of Difference (*bheda*)—a problem ignored by Bhoja and his predecessors. He then points to Aghoraśiva's solution as significant in the context of Hindu theology: and inner plurality of the Godhead untainted by the phenomenal. This—the divine plurality in unity—in the Siddhānta's fundamental insight.

Saivism in Orissa—by Lashman Kumar Panda. Delhi, Sundeep Prakashan, 1985. xviii + 174pp. + 50Pl., Biblio., Abbrev., Translit. Rs. 250.

The present work, a scholarly and impressive treatise and based on archaeological and literary sources, basically deals with the historical survey of Śaivism in Orissa from the fourth century A.D. to the twelfth century A.D., covering important dynasties like the Matharas, the Vāsiṣṭhas, the early Gaṅgās, the Śailodhavas, the Bhaumakāras, the Bhaṅjas and the Somavaṃsī. The Śaivite thoughts of the pre-Mathara and the Post Somavaṃsī Period, mostly relating to its tribal origin and its influence over the cult of Jagannath, have

indicated in the form of introduction and conclusion respectively. The role of the Śaivite teachers of the Lakulisa-Pāsupata and the Śaiva Siddhānta School in the resurgence of the Śaivite culture of Orissa and the rise of several Śaivite cults have been duly evaluated in the work with objectivity. The book, accompanied with fifty illustrations, presents a comprehensive picture of the socio-cultural life of Orissa and her people in the medieval period and, will be highly appreciated by the students and scholars like.

सामान्य धर्मदर्शन—या० मसीह । दिल्ली, मोतीलाल बनारसीदास, १९८५ । ४+४७४+iii पृ० ।
परि० । ६० ७० (सजिल्द) ; ६० ४० (अजिल्द) ।

इस पुस्तक में लेखक ने धर्म-दर्शन के विभिन्न पहलुओं पर पर्याप्त प्रकाश डाला है। पहले चार अध्यायों में धर्म-दर्शन और धर्म चेतना के स्वरूप और धर्म के आधार का विवेचन है। पाँचवें अध्याय में धर्म भाषा और धर्म-ज्ञान के स्वरूप की विस्तृत व्याख्या और उनके तद्विषयक सिद्धान्तों की तुलनात्मक एवं समालोचनात्मक विवेचन किया गया है। छठे अध्याय में आदिम धर्म के सामान्य लक्षण हैं। सातवें अध्याय में अनेकेश्वरवाद, एकेश्वरवाद, द्वैतवाद आदि अनेक सिद्धान्तों की विस्तृत व्याख्या है। आठवें अध्याय में ईश्वर के अस्तित्व के विषय में भारतीय एवं पाश्चात्य दार्शनिकों के प्रमाणों का विवेचन है। नवें अध्याय में सत्तामूलक अतीश्वरवाद के विषय में अनेक पाश्चात्य विद्वानों के मतों की समीक्षा की गई है। अगले चार अध्यायों में ईश्वर के अस्तित्व और उसके गुणों आदि का विवेचन किया गया है। अन्तिम पाँच अध्यायों में धर्म की व्यापकता, धर्म की सहिष्णुता, विश्व-धर्म, सर्वधर्मसमन्वय, मानवतावाद, धर्मनिरपेक्षता आदि विषयों का सारगर्भित विवेचन किया गया है।

समयप्रदीप :—ले० श्रीदत्त, मधुसूदन ठक्कर कृत :
समयप्रदीप जीर्णोद्धारः, सं० जयमन्त मिश्र
इत्यादि । दरभंगा, कामेश्वरसिंह, दरभंगा-

संस्कृत-विश्वविद्यालय, १९८५ । छ+१५७ पृ० ।
(महाराजाधिराज कामेश्वरसिंह ग्रंथमाला-१५)
६० १५ ।

संस्कृत भाषा में लिखी गई यह पुस्तक व्रत, उपवास आदि नानाविध धार्मिक कृत्यों के विषय में है। इसके तीन परिच्छेद हैं। पहले परिच्छेद के उपक्रम भाग में व्रतलक्षण, स्वरूप-निर्णय, तत्संबंधी विवादों का परिहार, व्रतों की इतिकर्तव्यता आदि विषयों की सम्यक् समीक्षा की गई है। इसी परिच्छेद में आगे विभिन्न व्रतों जैसे गणेश व्रत, सूर्यव्रत, विष्णुव्रत आदि के स्वरूप का विवेचन किया गया है। दूसरे परिच्छेद में यह बतलाया गया है कि वर्ष के प्रत्येक मास में क्या-क्या कृत्य करने चाहिए। तीसरे परिच्छेद में संक्रान्ति और ग्रहण पर विचार किया गया है। विद्वान् लेखक ने विषय का प्रतिपादन करने के लिए प्रमाणिक ग्रंथों से पर्याप्त उद्धरण दिए हैं।

समयप्रदीप जीर्णोद्धार नामक संलग्न निबन्ध में म० म० मधुसूदन ठक्कर ने व्रत-लक्षण, तत्स्वरूप निर्णय विप्रतिवाद-खण्डन व्रतों की इतिकर्तव्यता आदि अनेक विषयों का संस्कृत भाषा में विशद विवेचन किया है।

Sambhala-Mahātmya, with Hindi Translation—
Tr. by Vapirāma Śarma; Ed. by Ramakant Shukla, New Delhi, Devavani Prakashan, 1985.
24 + 12pp. Pl. Rs. 100.

Skanda Purāṇa is one of the biggest Purāṇas in volume. The present book is an extract from the Bhūkhaṇḍa portion of this Purāṇa.

The book depicts the glory of Sambhala, a holy place which is considered as the place of birth and activities of Lord Kalki, an incarnate of Lord Viṣṇu. The book runs into 27 chapters (*Adhyāyas*). It describes 68 holy places and 19 holy wells situated in Sambhala. The tenth Sikh Guru, Guru Govind Singh had also composed some verses in the glory of Lord Kalki which are embodied in the Tenth Book. The most important question is: Whether Lord Kalki has taken birth or not. This

question has been dealt with in detail in the Introduction portion. The book is supplemented with a Hindi translation which makes the text more intelligible to Hindi knowing readers.

संस्कृत-साहित्य में सरस्वती की कतिपय झांकियां
—ले० मुहम्मद इसराइल खाँ। गाजियाबाद,
क्रीसेन्ट पब्लिशिंग हाउस, १९८५। १५+१२८+
१५ प्लेट। रु० १००।

सरस्वती ऋग्वैदिक आर्यों की एक प्रमुख देवी थी। आर्यों की सभ्यता एवं संस्कृति के विकास में सरस्वती का महत्त्वपूर्ण स्थान रहा है। इस ग्रन्थ में १३ शोध-लेख तथा कुछ अन्य सामग्रियां अन्त में हैं। लेख सरस्वती के विभिन्न पक्षों पर है। जिनकी अपेक्षा संस्कृत, सभ्यता, संस्कृति, इतिहास, पुराण, संग्रहालय पुरातत्त्व सर्वेक्षण, कला, सङ्गीत आदि विभागों तथा संस्थाओं की है। विषयों की विभिन्नता पुस्तक में चार चाँद लगा देती है, जिससे ग्रन्थ की उपयोगिता बढ़ गई है।

सत्य-शील की गौरव गाथाएं (प्रसिद्ध बीस सतियों की जीवन गाथा) —ले० राजेन्द्र मुनि। उदयपुर, श्री तारक गुरु जैन ग्रन्थालय, १९८५। ३११ पृ० (तारक गुरु जैन ग्रन्थालय-२३५)। रु० ४०।

सत्य, शील की साधना जिन्होंने की वे अमर हो गईं। उनका जीवन कृतार्थ हुआ और उनके दिव्य जीवन की प्रेरणाओं से सम्पूर्ण मानवता कृतार्थ होती रही है।

प्रस्तुत पुस्तक में ब्राह्मी, सुन्दरी, कौशल्या, सीता, दमयन्ती, मदनरेखा, चन्दना, चेलना और सुमद्रा आदि ऐसी महान नारियों के सत्य, शील की गौरव गाथा है, जिसे पढ़-पढ़ कर न केवल नारी जाति, किन्तु समस्त मानव जाति का मस्तक गौरव से ऊँचा होगा। विनय, श्रद्धा से भुक्त जायेगा और उनके शौर्य एवं साहस की प्रेरणा

धमनियों में जोश, उत्साह, कर्तव्यनिष्ठा, अनुशासन और सदाचार का रक्त संचारित करेगी।

जैन इतिहास की ही नहीं, भारतीय इतिहास की ये महान नारियां नारी के गौरवमय अतीत को व्यक्त करती हैं और उसे सत्य, शील के लिए बलिदान होने की प्रेरणायें देती हैं।

यह पद्यमय सुन्दर रचना पाठकों को, इतिहास के साथ-साथ काव्य-पाठ का भी आनन्द प्रदान करेगी। गेयात्मक लय में तन्मयता के साथ पढ़ते हुए वे चरित्रगत गुणों के स्वात्मानुभूति प्राप्त कर सकेंगे।

Shakti: Power in Conceptual Structure of Karimpur Religion—by Susan Snow Wadley. New Delhi, Munshiram Manoharlal Pvt. Ltd., 1985 (Reprinted). x+222pp. Illus. Biblio., Append., Tables. Rs. 120.

The work adds to the growing literature about the village Karimpur, first made famous by William and Charlotta Wiser (*The Hindu Jajmani System and Behind Mud Walls*). In this book, village beliefs about the nature of ritual and the organization of the pantheon, as expressed in myth and song, are explored using structural and linguistic analysis. It is shown that the concept of power, Śakti, is critical to understanding the nature of the Hindu pantheon and that the gods, and thus the rituals directed to them, are ordered by their perceived powers. Hindu deities and humans are bound together in a mutual giving of boons and services, and humans are as necessary to the gods as are gods to humans. Finally, this mutual bonding is shown to carry over human-relationship, particularly those of the Jajmani system.

शैवागम संग्रह—श्री कृष्णानन्द सागर, सं०। खण्ड ३। प्रथम संस्करण। वाराणसी, आचार्य कृष्णानन्द सागर, १९८६। ६+७०+३४ पृ०। रु० १००।

प्रस्तुत शैवागम संग्रह कश्मीर शैव सम्प्रदाय के मूर्धन्य विद्वज्जनों की अनुपम कृति है। यद्यपि यह लघुकाय के रूप में है किन्तु इस संग्रह में शैव-

सिद्धान्त के गूढ़ रहस्यों का सार भरा पड़ा है। 'षट्त्रिंशत्तत्त्वसंदोहः' में श्रीमद्राजानक आनन्द ने शिव से लेकर पृथिवीतत्त्वपर्यन्त छत्तीस तत्त्वसमूह का अतिगम्भीर अर्थ प्रकट किया है। तथा प्रत्येक तत्त्व का एक निश्चित लक्षण प्रस्तुत किया है। साथ में दिये हुए विवरण से ग्रन्थोक्त आशय का पाठक को शीघ्र ही अवबोध हो जाता है।

शक्ति का पारमार्थिक स्वरूप कथन प्रस्तुत किया है और परमशिव ही शिव से लेकर पृथिवीतत्त्वपर्यन्त विश्व का निर्माण कर उसमें लीला करते हैं। सृष्टि, स्थूल, लय निग्रह एवं अनुग्रहरूप पंचकृत्य महानाट्यरसिक शिव ही विश्व का एकमात्र क्रीडा-विग्रह दिखाया है।

शासन-समुद्र भाग १२: (छठे आचार्य श्री माणकलाल जी एवं सप्तमाचार्य श्री डालचन्दजी के समय के साधु) — ले० नवरतनलाल मुनि, लाडनू, जैन विश्व भारती, १९८५। चौदह+२३४ पृ०।
 रु० १७।

तेरापंथ धर्म संध का इतिहास कोई २२५ वर्ष पुराना है। तेरापंथ के नवम आचार्य श्री तुलसी के इतिहास मर्मज्ञ सुविज्ञ शिष्य मुनि नवरतनलाल ने अपने आचार्य के मार्गदर्शन में इस धर्म संध के इतिहास-सृजन का कार्य अपने हाथ में लिया है। उसके ग्यारह भाग अब तक प्रकाशित हो चुके हैं। प्रस्तुत पुस्तक उक्त इतिहास ग्रंथ का बारहवां भाग है जिसमें धर्म-शासन के छठे एवं सातवें आचार्यों के समय दीक्षित मुनिजनों के त्याग-तपस्या, संयम-साधना आदि का सांगोपांग विवरण प्रस्तुत किया गया है। छठे आचार्य श्री माणकलाल जी के शासन-काल में पंद्रह मुनि दीक्षित हुए जिनका विवरण माणक-युग के अंतर्गत दिया गया है। इसी प्रकार, सप्तमाचार्य श्री डालचन्द जी के शासन में कुल छत्तीस मुनियों ने दीक्षा ली जिनका विवरण डालिम-युग के अंतर्गत दिया गया है। प्रत्येक मुनि के विषय में गद्य और पद्य दोनों में सामग्री दी गई है।

यह पुस्तक एक ऐतिहासिक ग्रंथ होने के साथ-साथ पाठकों के लिए अध्यात्म-प्रेरणा का स्रोत भी हो सकती है।

शतदूषणी — लेखक आचार्य शिवप्रसाद द्विवेदी (श्रीधराचार्यः)। द्वितीय भाग। अयोध्या, तत्व-युक्ताकलापसंघ, १९८५। पृ० ३७६। रु० ४५।

चण्डमारुत विशिष्ट शतदूषणी का समलंकृत द्वितीय भाग है। इस सम्पूर्ण पुस्तक का विषय वैदिक दर्शन है। लेखक ने विशिष्ट अद्वैत दर्शन को ओर अन्तःकरण को उन्मुख करने का प्रयत्न किया है। भगवान् श्रीमत् नारायण के पर, व्यूह, विभव, अन्तर्यामी तथा अर्धावतार इन वैदिक पांचों रूपों की प्राप्ति का अद्वारक साधन अर्थपंचक विज्ञान ही है। इस अंक में शतदूषणी के समस्त वादों में से ११ से लेकर ३० वाद तक संकलित किए गए हैं। संस्कृत व्याख्या के साथ-साथ हिन्दी रूपान्तर भी दिया गया है।

शतपथब्राह्मणस्थ अग्निचयन-समीक्षा — विश्वनाथ विद्यालंकार। करनाल, २० बी० बी० नारायण सिंह प्रताप सिंह, १९८५। रु० ४०।

वेदों की याज्ञिक प्रक्रिया में अग्निचयन याग का विशिष्ट स्थान है। इसमें विविध आकार की बनाई गई इष्टकाओं से वेदी बनाई जाती है। इसकी प्रक्रिया भी बहुत जटिल है। शतपथब्राह्मण के काण्ड ६-१० तक अग्निचयन का वर्णन है। इस प्रकरण में अनेक विचारणीय विषय हैं जिन पर अनेक प्रकार की शंकाएँ की जाती हैं। पण्डित विश्वनाथ ने शतपथब्राह्मण के इस प्रकरण पर चिरकाल अध्ययन और चिन्तन करने के पश्चात् शतपथब्राह्मणस्थ अग्निचयन-समीक्षा नामक ग्रन्थ की रचना की। निश्चय ही इस ग्रन्थ से यज्ञ-सम्बन्धी अनेक रहस्यों का उद्घाटन होगा।

शिवमहिम्नस्तोत्रम् (हिन्दी भावानुवाद सहित)
—सं० प्रेम सागर। हरिद्वार निर्धन निकेतन,
१९८५। ४८ पृ०। २० २.५०।

शिव की महिमा में लिखे गए स्तोत्रों में पुष्पदन्तकृत शिवमहिम्नस्तोत्र बहुत प्रचलित है परन्तु वह परिष्कृत रूप में उपलब्ध नहीं है। केवल कुछ प्राचीन टीकाएं एवं कतिपय अंग्रेजी अनुवाद उपलब्ध हैं। संस्कृत से अनभिज्ञ व्यक्तियों के लिए ये विशेष लाभदायक भी नहीं हैं। अतः पाठकों के रसास्वादन के लिए इस पुस्तक में शिव-महिमा के स्तोत्रों का विस्तृत अनुवाद तथा व्याख्या दी गई है।

शिव पुराण (सरल, सुबोध हिन्दी भाषा में) — चमन लाल गौतम, सं०। बरेली, संस्कृति संस्थान,
१९८२। २० ३०।

प्राचीन धार्मिक साहित्य में पुराणों का अपना विशेष स्थान है। इनमें भारतीय संस्कृति के मूल तत्त्वों का लोकोपयोगी रूप में संकलन हुआ है, तथा इनके द्वारा सर्वसाधारण को नीति, धर्म, सदाचार, भक्ति, योग आदि की शिक्षा सुलभ रही है।

समस्त पुराणों और शास्त्रों में शिव का चरित्र परम, त्याग, तपस्या, परोपकार एवं भक्तवत्सलता आदि गुणों से श्रोतप्रोत है। जहाँ अन्य देवी-देवताओं के चरित्रांकन में वैभव का अधिक प्रदर्शन मिलता है, वहाँ शिवजी सर्वत्यागी, शमशानवासी, महाकाल स्वरूप होते हुये भी कल्याणकारी रूप में चित्रित हुये हैं। उन्होंने समुद्र-मंथन के समय निकले हुये महाकालकूट विष का पान करके संसार को भयमुक्त कर दिया। जबकि अन्य देवताओं ने अद्भुत एवं दिव्य उपहारों को ग्रहण किया था। अन्य देवता जहाँ भोग में पकवान और मिष्ठान्न ग्रहण करते हैं, वहाँ शिवजी विल्व-पत्र, धतूरा प्रभृति सामान्य पदार्थों से ही संतुष्ट हो जाते हैं।

शिवजी का चरित्र अत्यंत उदार, परमार्थ परायण और अपरिग्रह युक्त है। इसी कारण

देवता, दैत्य, मनुष्य आदि सभी समान रूप से उनकी उपासना करते हैं। शिवपुराण के प्रति जन-साधारण सभी की आस्था है।

शिव रहस्य (भगवान शंकर सम्बन्धी बौद्धिक तथा प्रेरणादायक अध्ययन) — चमन लाल गौतम।
बरेली, संस्कृति संस्थान, १९८२। २० ६.५०।

धर्म और अध्यात्म के क्षेत्र में शिव का स्थान बहुत ऊँचा है। इस पुस्तक में शिव के दार्शनिक और धार्मिक दोनों स्वरूपों पर बहुत विस्तार से विचार किया गया है और उनसे संबंधित सर्प, वृषभ, डमरू, त्रिशूल, भस्म, गंगा आदि सभी विषयों का विवेचन किया है। शिवजी के पौराणिक स्वरूप का परिचय देने के साथ ही उनके आध्यात्मिक स्वरूप, दार्शनिक दृष्टि से शिवतत्त्व का विवेचन आदि पर भी पूरा ध्यान दिया गया है। इसके पढ़ने से शिवजी के वास्तविक स्वरूप का ज्ञान होता है और यह भी समझ में आ जाता है कि शिव उपासना की ऐसी सार्वजनिक मान्यता कैसे प्राप्त हुई।

ऋषियों ने शिव की मूर्ति के माध्यम से उन सभी शिक्षाओं को प्रेरित करने का प्रयत्न किया है जिनमें पशुता के संस्कारों का संशोधन होकर मानवता का विकास होता है और व्यक्ति देवत्व की भूमिका में प्रविष्ट होता है। शिव भौतिक उपलब्धियों की खान नहीं हैं वे तो आध्यात्मिक रहस्यों का स्रोत हैं।

यह पुस्तक शिव की सच्ची साधना का निर्देश व पथ-प्रदर्शन करती है।

शिवस्तोत्रावली—उत्पलदेव; सं० कृष्णानन्द सागर।
वाराणसी, संपादक, १९८५। ६+२०८ पृ०।
(श्रीशिवोऽहं सागर ग्रन्थमाला पुष्प १४)
२० १००।

श्री उत्पलदेव प्रणीत यह 'शिवस्तोत्रावली' संस्कृत साहित्य की एक अद्वितीय कृति है। इस ग्रन्थ में

भगवान परमशिव की दिव्यस्तुति की गयी है। शैवाद्वैतशास्त्र के मौलिक सिद्धांत के आधार पर उच्चकोटि की समावेशात्मक शिवभक्ति की पूर्ण-तया अभिव्यक्ति होती है।

प्रस्तुत ग्रन्थ में ग्रन्थकार ने प्रकरणरूप में लौकिक स्तोत्रों के रूप में शिवसमावेशमयी विमल-भक्ति और उससे उपलब्ध परमानन्द का सजीव एवं भावोत्पादक चित्रण किया है। “भवभूति” के शिखरणी पद्यों के समान, मयूरी की भांति हमारे समक्ष सांगोपांग रूप धारण कर नाच उठती है और हमें आनन्द सागर में आप्लावित कर देती है। यद्यपि सारे स्तोत्रों में शिव के गुणानुवाद हैं किन्तु प्रत्येक स्तोत्र में वर्णन की शैली विलक्षण है और एक से दूसरे में नवीनता देखने में आती है। इस प्रकार अपनी विलक्षण प्रतिभा से स्तोत्रकार ने एकता में अनेकता और अनेकता में एकता प्रदर्शित की है। ग्रंथ शिवभक्तों एवं जनसाधारण दोनों के लिए समान रूप से उपयोगी है।

श्रीभक्ति सन्दर्भः—श्री जीवगोस्वामी विरचित।

मथुरा, श्री गदाधर गौरहरि प्रेस, १९८५। पृ०

२५+७२+६८१। रु० १६०।

श्री जीवकृत भागवत सन्दर्भ के षट् सन्दर्भों में से प्रस्तुत ग्रन्थ पंचम सन्दर्भ है। भागवत सन्दर्भ के अन्तर्गुप्त भक्ति सन्दर्भ नामक यह पंचम सन्दर्भ है। श्रीमद्भागवत ग्रन्थ के भाष्यस्वरूप प्रस्तुत सन्दर्भ ग्रन्थ का प्रतिपाद्य विषय स्वयं भगवान श्री-कृष्ण का वाच्य वाचकता रूप ‘सम्बन्ध’ है। श्रवण कीर्तनादि नवधा भक्ति अभिधेय है, एवं ‘प्रेम’ प्रयोजन है।

भक्ति सन्दर्भ का आलोच्य विषय यह है—भक्ति किसको करनी चाहिए? भक्ति किसको कहते हैं। भक्ति का स्वरूप वर्णन प्रसङ्ग में प्रथमतः आरोप-सिद्धा, सङ्गसिद्धा एवं स्वरूपसिद्धा—त्रिविध विभाग करके स्वरूपसिद्धा शुद्धाभक्ति एवं रागानुगा—यह द्विविध प्रकार वर्णित हैं। भक्ति का अभिधेयत्व,

कर्म, योग, सकाम एवं निष्काम भक्ति, भक्ति का लक्षण, शरणापत्ति, श्रवण, कीर्तनादि का विवरण, श्रीकृष्ण भजन का वैशिष्ट्य, सिद्धक्रम आदि का वर्णन है। श्रीकृष्ण चैतन्यदेव प्रवर्तित भागवतीय भक्तितत्त्वस्य पिपासु व्यक्तियों के पक्ष में यह ग्रन्थ अवश्य अवलोकनीय है।

श्री ब्रह्मसूत्रम्—शाकडूर भाष्योपेतेम्। दिल्ली, मोतीलाल बनारसीदास १९८५। ५१२+१० पृ०।

(श्रीशकडूराचार्य ग्रन्थावली ३)। रु० ६५ (सजिल्द); रु० ३० (अजिल्द)।

कालान्तर में जब औपनिषद सिद्धान्तों में यत्र-तत्र कुछ विरोध प्रतीत होने लगा तो उसका परिहार करने के उद्देश्य से बादरायण मुनि ने ब्रह्मसूत्र की रचना की। यह लघुकाय ग्रन्थ समस्त उपनिषदों का समन्वयकर्ता और वेदान्त-सिद्धांतों का मूलाधार है।

अनेक परवर्ती आचार्यों ने इन पर भाष्य लिखे और अपने-अपने मतों की पुष्टि करने के अभिप्राय से इन की भिन्न-भिन्न प्रकार से व्याख्या की। इन भाष्य-कारों में आद्य शंकराचार्य का स्थान सर्वोपरि माना जाता है।

प्रस्तुत पुस्तक श्री शंकराचार्य ग्रन्थावली का तृतीय भाग है। इसमें बादरायण के मूल सूत्रों के साथ शांकर भाष्य प्रकाशित किया गया है। शंकर ने इस भाष्य में अपने अद्वैत (केवलद्वैत) मत का सम्यक् रूप से प्रतिपादन किया है। शंकर की विवेचन शैली विशद, तर्कपूर्ण और वैज्ञानिक है। भाषा सरल किन्तु अर्थ अत्यन्त गंभीर है। यह भाष्य अत्यन्त लोकप्रिय रहा है और परवर्ती विद्वानों ने संस्कृत के अलावा, अन्य भाषाओं में भी इस पर अनेक टीकाएं लिखकर अपने आपको कृत-कृत्य समझा है। प्रस्तुत संस्करण शांकर-साहित्य-प्रेमियों के लिए संग्रहणीय है।

श्रीकृष्ण-प्रसंग—ले० गोपीनाथ कविराज; अनु०

उर्मिला शर्मा । वाराणसी, भारतीय विद्या प्रकाशन,
१९८५ । २६८ पृ० । रु० ३० ।

श्रीकृष्ण-विषयक संबंध अभिधेय प्रयोजन अर्थात् साध्य-साधन-तत्त्व इस गंभीर ग्रन्थ का प्रतिपाद्य विषय है। यह ग्रन्थ आठ प्रकरणों में विभक्त है। अद्वयतत्त्व के प्रकाश ब्रह्म, परमात्मा, भगवत्ता के आविर्भाव में श्रीकृष्ण का सर्वोच्च स्थान—यह प्रथम प्रकरण का विषय है। शक्ति, धाम, लीला व भाव इन चार तत्त्वों के निरूपण के लिए चार प्रकरण हैं। अन्तिम तीन प्रकरणों में भावराज्य व लीला रहस्य का विशद प्रतिपादन है।

श्रीराधा-तत्त्व, सखीतत्त्व, कुंज-निकुंजलीला, रति के स्तर भेद, जीव का स्वरूप इत्यादि अनेक रहस्यों का इसमें उद्घाटन किया गया है। श्रीकृष्ण के आगम समस्त तात्त्विक विवेचन एवं तत्संबंधी साधना के जिज्ञासुओं और रसिकों के लिए यह ग्रन्थ परम उपादेय है।

ग्रन्थ का प्रतिपाद्य विषय बहुत गंभीर है; इसके अनुसार भाषा भी प्रांजल एवं परिमार्जित है। मूलग्रन्थ बंगला में लिखा गया था। प्रस्तुत संस्करण उसका हिन्दी अनुवाद है।

श्रीलंका में हिन्दू धर्म (१२०० A.D. tale)—डा०
शैलेन्द्र नाथ कपूर । मेरठ, कुसुमांजलि प्रकाशन
१९८४-८५ । रु० ८० ।

डा० शैलेन्द्र नाथ कपूर का ग्रन्थ उच्चस्तरीय शोध-कार्य का सुन्दर उदाहरण है। यह ग्रन्थ दस अध्यायों में विभाजित है जिनमें क्रमशः भौगोलिक पृष्ठभूमि, श्रीलंका के आदिवासी एवं उनके धार्मिक विश्वास, श्रीलंका में तमिल, शैवमत, वैष्णव धर्म, ग्रन्थ मत, ब्राह्मण धर्म का प्रभाव, श्रीलंका में संस्कृत साहित्य का विकास तथा श्रीलंका में हिन्दू कला विषयों का विवेचन है। हिन्दू धर्म के विविध मतों एवं हिन्दू कला से संबंधित अध्यायों की विद्वानों ने विशेषतः प्रशंसा की है। लेखक ने प्राचीन संस्कृत, पालि व

सिंहली ग्रन्थों, एलु, सिंहली तथा तमिक अभिलेखों एवं धार्मिक कलाकृतियों का उपयोग किया है।

श्रीमद्ब्रह्मसूत्राणुभाष्यम्—लेखक श्रीमद् वल्लभा-
चार्य । महाराष्ट्र, श्रीवल्लभ विद्यापीठ—श्री
विट्ठलेश प्रभुचरणाश्रमट्रस्ट वैभव कोऑपरेटिव
सोसायटी, वि० सं० १९८४-२०४१ । पृ० ३२७ ।

इस पुस्तक का मुख्य उद्देश्य आत्मा को ब्रह्म का साक्षात्कार कराना है और उस आनन्द की अनुभूति को वापस लाना है जो जीव में ही तिरोभूत है। इसके लिये जीव को जगत् का विस्मरण करना आवश्यक है, जिसमें उसकी स्थिति है एवं ब्रह्म का स्मरण करना अनिवार्य है। यह आनन्दानुभूति केवल कृष्ण सेवा से ही प्राप्त हो सकती है, जिसका स्वरूप मानसी है। भक्त को उद्वेग, प्रतिबन्ध एवं लौकिक भोग से मुक्त होना चाहिए। इसके फल-स्वरूप उसकी सेवाभक्ति आधिदैविकी हो जाती है। और भगवत्साक्षात्कार प्राप्त होता है। आत्मा रसरूप परब्रह्म का ही एक अंश हो जाती है।

यह पुस्तक भाष्य प्रकाशरश्मि का पंचम भाग है। इसमें चतुर्थाध्याय के प्रथम एवं द्वितीय पाद की संयोजना की गई है। ऐसी आशा की जाती है कि यह रचना निश्चित रूप से पाठकों को पुष्टि मार्ग से अवगत करायेगी, जिसमें साधन व फल दोनों ही स्वयं भगवान् हैं।

श्री परात्रिशिका (महामाहेश्वर आचार्य अभिनव
गुप्त विरचित विवृति समेत)—नीलकंठ गुरुद्व,
व्याख्या० । दिल्ली, मोतीलाल बनारसीदास,
१९८५ । ४५५ पृ० । परिशिष्ट । रु० १००
(सजिल्द); रु० ७० (अजिल्द) ।

‘परात्रिशिका’ काश्मीर शैवदर्शन से सम्बन्धित त्रिकाचार का एक प्रामाणिक एवं अतिप्राचीन ग्रन्थ है। इसका मूल उद्गम ‘रुद्रयामल’ तन्त्र है। इस महान् तन्त्र-ग्रन्थ की अवतारणा किसी प्राचीन युग

में अनुत्तरीय विमर्श में ही हुई थी। 'परात्रिंशिका' का दूसरा नाम 'अनुत्तरीय सूत्र' भी है। इन सूत्रों में भगवान् त्रिशूल-पाणि ने अनुत्तरीय हृदय का अति अद्भुत विश्लेषण प्रस्तुत किया है। सर्वव्यापी चेतन तत्त्व की सौन्दर्य छटा का जितना और जैसा साक्षात्कार विश्वोत्तिर्भाव के कल्पना लोक में विचरण करने से मिल सकता है उतना ही उसके बहिर्मुखी विश्वमय रूप-विस्तार में भी। अतः सर्वथा धरती के ही आधार पर खड़े रहकर, अपने ज्ञान चक्षु द्वारा, विश्वमयी हलचल में ही उस शाश्वत एवं आदिसिद्ध आत्मचेतना का स्पष्ट साक्षात्कार पा लेना ही वीरपुङ्गव का काम होता है। हाँ, इस दुर्घट काम को पूरा करने के लिए पहले अपने ही अन्तस् में छिपी हुई शक्ति को उजागर कर लेना आवश्यक है। यह कैसे हो सकता है? यही प्रस्तुत ग्रन्थ का अमर सन्देश है।

Siddhanta Bindu: Being Madhusudana's Commentary on the Daśaśloki of Śrī Sankaracharya—Tr. by P.M. Modi. Allahabad, Vohra Publishers and Distributors, 1985 (Reprinted). ix + 183pp. Rs. 150.

This translation of *Siddhanta Bindu*—a commentary on the *Daśaśloki* of Śrī Sankaracharya would be found very useful to general readers and scholars as this, also has a detailed biographical account of life and works of Madhusudan Saraswati and his contemporary authorities on the subject.

The text used for the translation is one published in Advaita Manjari Series of Kumbhakonam. Ratnavali commentary has also been consulted and other different readings from various sources have been embodied in an appendix.

The text of *Siddhanta Bindu* has been analysed and divided into topics according to the generally accepted tenets of Sankar Vadānta.

सिद्धान्त रत्नावली—ले० श्री वेङ्कटाचार्य। तेन्जौर,
सरस्वती महल ग्रन्थभाला १८७, १९८२। पृ०
६१६+४१+१०। रु० ४०।

सिद्धान्त रत्नावली नामक यह ग्रन्थ विशिष्टा-द्वैत दर्शन का ग्रन्थ है। विष्णु के उत्कर्ष का प्रतिपादन करना ही इस ग्रन्थ का परम उद्देश्य है। श्रुति, स्मृति, इतिहास, पुराणों में विष्णु की महत्ता का ही प्रतिपादन किया गया है, ग्रन्थकर्ता ने मीमांसा व न्याय का सहारा लेकर इसी तथ्य का निरूपण किया है। यह ग्रन्थ रामानुज के सिद्धान्तों का अनुसरण करता है। इसमें चार परिच्छेद हैं—प्रथम परिच्छेद में अपने आचार्य के मतानुसार श्रुति आदि में विष्णु का ही प्रारम्भ प्रतिपादित है—ऐसा कहा गया है। द्वितीय परिच्छेद में विष्णु का अनुगमन न करने पर दूसरे पक्ष का वर्णन है। तृतीय परिच्छेद में समस्त दूसरी विद्याओं की उपासना एवं सभी उपनिषद् नारायण का ही वर्णन करते हैं—ऐसा कहा है। चतुर्थ परिच्छेद में कहा है कि नारायण ही परम प्राप्य वस्तु है। यहाँ वेदों के बहुत से भाग, सुप्रसिद्ध उपनिषद्, अष्टादश पुराण एवं उपपुराण, भगवद्गीता आदि अनेक ग्रन्थों की समालोचना की गई है। परस्पर विरुद्धवत् दिखाई देने वाले वचनों के समीकरण के लिये मीमांसा तथा न्याय का प्रदर्शन किया है। मीमांसा एवं न्याय से यह ग्रन्थ जटिल हो गया है।

Source-book of Modern Hinduism—Ed. by Glyn Richards. London, Curzon Press, 1985. x + 212pp. [ISBN: 0-7007-01737]. Rs. 125.

By means of a balanced selection of texts with commentaries, this work seeks to combine an approach to the renaissance of Hinduism and the reformation of Indian society. The authors chosen are those deemed to be leaders of thought in nineteenth- and twentieth-century India who may be considered to be inheritors of the Hindu religious and social traditions and contributors to the renewal of Hinduism; whose political, social and economic interests and preoccupations proved significant in the development of modern India. Selections from the works of chosen writers are related to themes dealing with religion, social and economic reform, education and politics. Also included are brief biographical details of each

writer together with an assessment of his significance in the reformation of the Hindu way of the life and his contribution to the religious, intellectual and political life of India.

Śrī-Sūkta: Text with Translation and Explanation—by S.K. Ramachandra Rao. Bangalore, Kalpataru Research Academy, 1985. 112pp. (Kalpataru Research Academy Publication 3). Rs. 30.

Śrī-Sūkta is among the more popular Vedic hymns. It is used extensively in orthodox Hindu homes as also in temples and in various sequences. It is used in the daily worship ritual of whatever deity (*pūjā*); it is used in offering oblations to the sacred fire (*homa*); it is employed for recitation (*japa*); and it is read everyday as part of religious devotion (*Pārāyaṇa*). And Vaiṣṇava, Śaiva as well as Śāktas hold it in high esteem for Goddess invoked here transcends sectarian limitations.

This book contains the Sanskrit text, English translation, word-explanation and comments which are based on commentaries and glosses of the Sūkta available in Sanskrit and Telugu.

Śrīvallabhadigvijaya also known as **Śrīyadunāthadigvijaya** with Hindi Translation—by Yadunāthaji; Includes **Śrīyadunāthāṣṭaka** by Goswami Shri Vallabhaji Maharaj. Baroda, Shri Vallabha Publications, 1985. 12 + 12 + 107pp. (Sri Vallabha Studies Series 16). Rs. 60.

The present work, *Śrīvallabhadigvijaya*, written in lucid Sanskrit verse and prose by his grandson Sri Yadunathji is the most authentic and important record of the great life of Shri Vallabhacharya. The illustrious author collected the material for his work not only through his father Shri Vitthalnathji, the second son of Shri Mahaprabhuji and the close associates of the latter, but also by travelling to all the places which had been earlier sanctified by Shri Mahaprabhuji himself. The work also contains basic tenets of the Acharya's teachings. Hence, the work is venerated and widely studied, down to this time, by all the followers of the Puṣṭi Mārga. The work proves to be a valuable document to those who are interested in knowing the authentic life history of Shri Vallabhacharya.

Studies in Hinduism—by Rene Guenon; Tr. from

French by Ian Kesarcodi Watson—New Delhi, Navrang, 1985. 87pp. Rs. 65.

Studies in Hinduism is the English version of French work entitled '*Etudes Sur L'Hinduism*' written by Rene Guenon. The translation into English is by Ian Kesarcodi Watson of Australia. The contribution of the French author and its translation by an Australian itself make the book quite interesting.

The book reveals spirit of India while explaining 'Ātma Gītā', 'Kuṇḍalini Yoga', 'Theory of Five Elements', 'Dharma', 'Varna', 'Tantrism and Magic', 'Fifth Veda', 'Nava Rūpa', 'Māyā' and finally 'Sanātana Dharma', all in understandable and unbelievable 100 pages only.

It makes a compelling reading to see that the world is suffering from prosperity and not from poverty. "True India is the one that remains always faithful to the teachings that its elite hands down to itself through the centuries."

The Taittiriya Āraṇyaka with the Commentary of Bhaṭṭa Bhāskara Misra and an English Introduction by T.N. Dharmadhikari, 3 vols. in 1.—Ed. by A. Mahadeva Sastri and K. Rangacarya. Delhi, Motilal Banarsidass, 1985 (Reprinted). xii + 381 + 191 + 154pp. Rs. 150 (Cloth); Rs. 120 (Paper).

This treatise belongs to the Taittiriya School of the Kṛṣṇa Yajurveda and is 'āraṇyaka' because it is to be recited by a Vratī in the midst of āraṇya (forest). This is a reprint of the earlier edition brought out in the Government Oriental Library Series Nos. 26, 27, and 29 Mysore. In this edition, the Taittiriya Āraṇyaka has been divided into 8 Prapāṭhakās. Prapāṭhaka 1 deals with Arunaketucayana. Prapāṭhaka 2 i.e. Svādhyāya Brāhmaṇa deals with the rite of Sacred Thread, Twilight Worship, Kuśmāṇḍa Sacrifice, Initiation and vows. These two Prapāṭhakās belong to the Katha School of Black Yajurveda. Prapāṭhaka 3 compiles formulas for Caturhoṭciti, Puruṣakṛticiti, Upahoma. Caturhoṭciti is the same as Brahmaciti or Brahmamedha. Prapāṭhaka 4 deals with the Pitṛmedha and cremation rites. Prapāṭhaka 5 comprises the Taittiriya Upaniṣad, divided into 3 vallis: Śikṣā, Brahmā and Bhṛgu. Prapāṭhaka 6 constitutes Nārāyaṇopaniṣad known as Yājñiki,

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Prapāthakās 7, 8, contain the Prāvargya formulas and their Brāhmaṇa.

The āraṇyaka contains the commentary of Bhaṭṭabhāṣkara, the text is accented but the accent at places is irregular, Bhaṭṭabhāṣkara has tried to explain or justify such anomalies. Sāyana has also commented on this Āraṇyaka. But Bhaṭṭabhāṣkara, the commentator of this edition is more useful since he provides elaborate exegetical and grammatical notes.

Tantra Asana: A way to Self-Realization—by Ajit Mookerji. New Delhi, Ravi Kumar, Kumar Gallery, 1971. 163pp. + 97Pl. Biblio. Rs. 500

Tantra Asana, unravels the significance of esoteric practices hitherto hidden and neglected. The inspiration of Tantra Asana has its source in the divine creative idea from which every insight of human awareness arises. It envisages a total involvement in the life process around us. As Tantra says: 'One must rise by that by which one may fall'. Tantra Asana unites spirit and matter to enable man to achieve his fullest self-realization which in effect is to transcend self. Tantra accepts this world as Puruṣa (Male) and Prakṛti (Female, Nature) and makes self-realization possible; it works for their unity by a contemplation that is also action and that makes One of two (Two-ness transforms into One-ness). From a Tantric point of view, the consummated human being is man and woman fused as the selves are dissolved into the Self. This is the state of Ānanda, infinite joy, supreme bliss.

For the advanced study of Tantric doctrines and teachings a selected bibliography is provided at the end. However, this beautiful volume exists to initiate people visually into the field of Tantra.

तैत्तिरीय संहिता - पदपाठ - परिशोधक — मु० आ०
बंछनाथ शास्त्री तथा मा० नारायण शास्त्री ।
बहालगढ़, युधिष्ठिर सीमांसक, १९८५ । पृ०
६५१+५ । रु० १०० ।

ऋग्वेदादि चार वेदों के अवान्तर भेदों की 'शाखा' संज्ञा दी गई है । इन्हीं शाखाओं में से तैत्तिरीय संहिता नामक शाखा कृष्ण यजुर्वेद की अंशभूता है । इस

शाखा के अध्येता मुख्यतः भारतवर्ष के दक्षिणी प्रदेश के निवासी हैं । वैदिक ग्रंथों की श्रृंखला में इस संहिता ग्रंथ का 'पदपाठ' विशिष्ट लक्षण व्याकरण सम्मत है ।

कृष्ण यजुर्वेद की तैत्तिरीय नामक प्रसिद्ध संहिता के स्थान भेद से दो पाठ हैं । इनमें से एक महाराष्ट्रीय पाठ व दूसरा दक्षिणात्म पाठ है । यद्यपि इन दोनों पाठों में महान भेद नहीं है, तथापि स्वल्प भेद भी विशिष्ट स्थानों में व्यवस्थित रूप से स्थित है । इस प्रकार इस शाखा में महाराष्ट्रीय पाठ व दक्षिणात्म पाठ में जो व्यवस्थित पाठ भेद है वह भी इसकी अवान्तर शाखा भेद का ही ज्ञापक है ।

इस संहिता ग्रन्थ में दक्षिणात्मपाठानुसार ही पदपाठ प्रस्तुत किया गया है । इस ग्रन्थ की केवल ५०० प्रतियां ही मुद्रित हुई हैं । आशा है वैदिक वाङ्मय के प्रचार की दृष्टि से किया गया यह मुद्रण कार्य अपने लक्ष्य में सफल होगा ।

Taittiriya Upanishad—by H.N. Ramaswamy. Bombay, Bhartiya Vidya Bhawan, 1985. xix + 134pp. Rs. 140.

The present work on the Taittiriya Upanishad by Shri H.N. Ramaswamy is a study probing into the depths of the universal principles and truths contained in the text, in the light of the modern scientific knowledge.

This study of the Taittiriya Upanishad will prove that an experimental approach to the wisdom of our Rshis is possible. The book should be of interest to all those readers who have imbibed in scientific outlook and would like to have a new interpretation of our ancient literature.

The Bridge to the Three Holy Cities: The Samanya Praghattaka of Narayana Bhatta's Tristhitisetu —Ed. and Tr. by Richard Saloman. Delhi, Motilal Banarsidass, 1985. vi + 524pp. Append. Abbrev. Rs. 175.

The present volume consists of a critical edition of the text of the *Sāmānyapraghāṭṭaka* and an annotated translation. This text contains a wealth of information for the study of the pilgrimage tradition in Hinduism.

The text and translation have been numbered according to the following system: quotations from other works are set in and numbered consecutively. The sentences in the commentary following each quotation are numbered from 1 onward.

The editions of the texts cited are those which are listed in the bibliography. Where more than one edition of a text is listed in the bibliography, the quotations are identified in the text listed first, unless otherwise noted.

The Brihadaranyaka Upanishad—by Swami Sivanda. Shivanandanagar, The Divine Life Society, 1985. xvi + 596pp. Rs. 80.

The Brhadāranyaka Upaniṣad is the most detailed and magnificent revelation of the ancient philosopher-seers, which, in its six chapters provides to the students a practically exhaustive and concentrated teaching on every aspect of life, making it an indispensable guidebook to the student of literature as well as the philosopher, the religious devotee, and the mystical and spiritual seeker engaged in meditation for divine realisation.

Brhadāranyaka has an internal connection with the precise adoration of the Almighty sung in the Puruṣa-Sūkta of the Saṃhitā. The Brhadāranyaka Upaniṣad is a veritable research reservoir and may be taken up for intensive study.

The Gita Bhasya of Ramanuja—Tr. by M.R. Sampat-kumaran. Bombay, Anantacharya Indological Research Institute, 1985. xxxii + 523pp., Abbrev., Gloss., Index. Rs. 60.

The author has, through this work ventured to draw attention to the interpretations given by other leading commentators in the belief that these might clarify Shri Rāmānuja's own exposition and help to place it in its historical setting. The listing of variant readings and the transcribing of additional śloka accepted by certain commentators may also contribute to this. This translation of the *Gītārthasaṅgraha* given as an appendix will demonstrate how closely that work has been followed in the bhāṣya. The footnotes are mostly inspired by the Chandrikā.

The Mutual Relations of the Four Castes According to the Manavadharmacastram—by Edward

W. Hopkins. Delhi, Asian Educational Services, 1985. vi + 110pp. Index. Rs. 65.

The object of this essay is to attempt a systematic presentation of the mutual relations of the four castes of Indian society as they are found in the Law-book of Manu.

This work is generally supposed to present the completion of the caste system and to show us the state of Indian society at a time when the Brahm caste had reached the apex of its power and the fetters of caste had been clamped with the last rivet of a gradually wide-spread, deep-rooted superstition, propagated by an unscrupulous and overweening priestly aristocracy.

The Origins of Saivism and Its History in the Tamil Land—by K.R. Subramanian. New Delhi, Asian Educational Services, 1980. vi + 82pp. Biblio., Index. Rs. 65.

This book is a study of the origin of Śaivism and its development in Tamil Nadu. Śaivism influenced every aspect of the Tamil culture including temples, Buddhist architecture etc.

The author has tried to delve into Śaivism and various forms of worship practised by the Tamil people—phallic, Naga, spirit and śakti worship. An enlightening book on Śaivism and its influence on the Tamil land.

The Religion and Philosophy of the Atharvaveda—by N.J. Shende. Poona, Bhandarkar Oriental Research Institute, 1985. 252pp. Index, Biblio., Abbrev. Rs. 65.

The aim of the present work is to present the unorthodox tendencies, reflected in the theory and practice of the Atharvanic Religion, and warranted by the actual Atharvanic Texts, viz.; the Saṃhitā, Brāhmaṇa and Kausikasūtra.

The philosophy of the Atharvaveda is based on the conceptions of the Brahman and Ātman of the Atharvanic thinkers. They have substantially contributed to the Upaniṣadic thought. The author attempts to throw new light on the problem of the late Atharvanic Upaniṣads.

The Viṇāśikhāntara: A Saiva Tantra of the Left Current—Ed. and Tr. by Teun Goudriaan.

Delhi, Motilal Banarsidass, 1985, ix + 162pp.
[ISBN 0-89581-766-7]. Rs. 75.

The Viṇāśikha Tantra is a succinct but unique religious text in Sanskrit. It belongs to the earlier strata of Tantric literature. At present it seems to be the only surviving text of the "Left Current" (vāmaśrotas, not to be confounded with vāma-mārga) in Śaiva Tantrism. From the testimony of the Viṇāśikha we may conclude that this school was especially interested in the worship of Śiva and identification with this god; with yogic exercises destined to raise the consciousness of one's own divine Śiva nature and the supernatural powers derived from this consciousness; and with rituals of magic accompanied by mantras which evoke the powerful nature of the god. The form of Śiva adored is a little known manifestation called Tumburu who is surrounded by four Śaktis called Jaya, Vijaya, Jayanti (or Ajita) and Aparājita. The text discusses the maṇḍala and the mantras of these deities.

Thirteen Principal Upanishads: Translated from the Sanskrit with an outline of the Philosophy of the Upanishads and an annotated bibliography—Robert Earnest Hume. 2nd Rev. Edn. Delhi, Oxford University Press, 1983 (Reprinted). xvi + 588pp., Biblio., Append. [ISBN: 19-561641-3]. Rs. 80.

Hume's translation of the *Thirteen Principal Upanishads* was first published in 1921 with the aim of providing a faithful rendering of the original Sanskrit text. The translation is preceded by an introductory essay on the philosophy of the Upanishads by Hume. The order of translation is as follows:—

(1) Brihad-Aranyaka Upanishad; (2) Chandogya Upanishad, (3) Taittiriya Upanishad; (4) Aitareya Upanishad; (5) Kaushitaki Upanishad; (6) Kena Upanishad; (7) Katha Upanishad; (8) Isa Upanishad; (9) Mundaka Upanishad; (10) Prasna Upanishad; (11) Mandukya Upanishad, (12) Svetasvatara Upanishad; (13) Maitri Upanishad.

Translations are supplemented with special notes and commentaries.

The book includes an exhaustive Bibliography of the Upanishads which is selected, classified and annotated. The Appendix includes the article

entitled 'Recurrent and Parallel Passages in the Principal Upanishads and the Bhagvad Gita' by George C.A. Hoas. The *Thirteen Principal Upanishads* has been held in high esteem by all serious students of Upanishadic studies since its first publication.

तुलनात्मक धर्म-दर्शन—या० मसीह । दिल्ली, मोती-
लाल बनारसीदास, १९८५ । ८+३४७+३५०।
रु० ६० (सजिल्द); रु० ४५ (अजिल्द) ।

इस पुस्तक में जैन, बौद्ध, हिन्दू, यहूदी, ईसाई, इस्लाम, सिख और पारसी धर्मों के संदर्भ में ईश्वर, जगत्, मानव, नीति, मोक्ष आदि का अलग-अलग और फिर इन सब विषयों के साथ अन्य कुंजीपदों का तुलनात्मक अध्ययन किया गया है। साथ ही साथ मानवतावाद, सेक्यूलरिज्म तथा धर्म समन्वय का आधुनिकतम विचारधारा के अनुसार विषयों का प्रतिपादन किया गया है।

डॉ० मसीह धर्मदर्शन के विद्वान शोधकर्ता हैं। उनकी कृतियाँ तर्कपूर्ण विचारधारा के कारण सम्मानित एवं पुरस्कृत की गई हैं। वे अखिल भारतीय दर्शन परिषद् के अध्यक्ष हैं और बिहार दर्शन परिषद् के भी वर्षों से अध्यक्ष रहते आये हैं। उनकी प्रस्तुत कृति विद्वत्समाज में, उच्चतर शोध कार्य में अवश्य ही सहायक सिद्ध होगी।

Understanding Rgveda—by D.V. Chauhan. Poona, Bhandarkar Oriental Research Institute, 1985. ix + 358pp. Index. Rs. 100.

A comprehensive culture-historical study of this Central Asian region is bound to help the understanding of the Rgveda quite substantially. Unfortunately, Indian scholars have almost totally neglected this aspect of the study of the Rgveda. Shri D. V. Chauhan's present monograph is a welcome departure from this trend. It admirably serves to draw the pointed attention of the students of the Rgveda to a valuable line of research.

Upanishad Drama—by Swami Sivananda. Shivan-

andanagar, The Divine Life Society, 1985. viii + 224pp. Rs. 15.

The idea behind the present plays is that the sublime Truths propounded by the most ancient Books of Knowledge, the Upaniṣads, may be brought within easy grasp of even the busiest man. So that, even as a book, it may serve its purpose. The cream of the Upaniṣads is extracted and presented in a homely style.

Sri Swami Sivanandaji Maharaj has taken pains to express in easy and intelligible language the abstruse portions of the text so that the most valuable teachings can be readily understood by one and all.

Vaiṣṇavism in Bengal, 1486-1900—Ramakantha Chakravarti. Calcutta, Sanskrit Pustak Bhandar, 1985. xvi + 555pp. Biblio., Rs. 300.

Based on careful and extensive research, this book is devoted to a critical review of the socio-historical context and consequences of Vaiṣṇavism in Bengal from 1486 to 1900. It provides a new model of Vaiṣṇava historiography which is quite different from the traditional theological exegeses. The main theme of this book is the correlation of Vaiṣṇavism to social and intellectual developments in Bengal over a long stretch of time. It contains studies of the Vaiṣṇava centres, the compulsions behind the homogenisation of Gaudiya Vaiṣṇava theology, the socio-religious background of Vaiṣṇava heterodoxy and guru-worship, and the factors which strengthened syncretism in religion and social relations.

The concluding chapters deal with Vaiṣṇava adjustment with modernity, the discovery and evaluations of Vaiṣṇavism made by the Bengali elite during the nineteenth century, and the permanence of the Vaiṣṇava leaven in Bengali musical and dramatic forms.

वाल्मीकि रचनानामृत—लेखक एवं सम्पादक आचार्य श्री कुबेर नाथ शुक्ल । वाराणसी, विश्वविद्यालय रजत जयन्ती ग्रन्थमाला, १९८५ । पृ० ३५२ । ६० ५६ ।

श्री कुबेर नाथ शुक्ल ने अपने विद्या-वैभव, शक्ति एवं समय का परम सदुपयोग करने की दृष्टि से

श्री राम-कथा का महोपक्रम किया है । इसमें वेदों उपनिषदों, वाल्मीकिरामायण, योगवासिष्ठ, अष्टात्मकरामायण, अगस्त्यसंहिता आदि संस्कृत ग्रन्थों तथा रामचरितमानस, भाव रामायण एवं अन्यान्य देश-विदेश के रामायणों का सार संकलन करके भगवान के नामरूप लीलाधाम का विषय वर्णन इस 'वाल्मीकि रचनानामृत' नामक ग्रन्थ में किया है ।

इस ग्रन्थरत्न का विशद अध्ययन कर चौबीस प्रकरण निकाले गए हैं । विषय प्रवेश में उनके चयन का आधार स्पष्ट किया गया है । तथा प्रकरणों का सामान्य परिचय दिया गया है । श्रीराम, सीता, लक्ष्मण, भरत एवं हनुमान के चरित्र का चित्रण भी किया गया है । प्रकरणों का आरम्भ महर्षि के कतिपय श्लोकों से किया गया है, जो विषय से सम्बद्ध हैं । कथा भाग के अन्तराल में भी यत्र-तत्र महर्षि के श्लोकों का पुट दिया गया है । संस्कृत के श्लोकों को हिन्दी में अनूदित कर रामकथा को अधिक से अधिक लोगों तक पहुंचाने का प्रयास किया गया है । चौबीस प्रकरणों का यह प्रथम भाग पुस्तक माला के प्रथम पुष्प के रूप में पाठकों के समक्ष प्रस्तुत किया जा रहा है । निश्चय ही यह ग्रन्थ भारत की सनातन अस्मिता को पहचान कराने में कृतकार्य होगा ।

Varāha Purāṇa Part I—Tr. and Annot. by S.V. Iyer. Delhi, Motilal Banarsidass, 1985. xxix + 345pp. (Ancient Indian Tradition and Mythology, Ed. by J.L. Shastri, Vol. 31) Rs. 100.

The present Volume contains the Varāha Purāṇa Part I (Chapters 1-136) in English Translation. This is the thirty-first volume in the Series on Ancient Indian Tradition and Mythology.

The Varāhapurāṇa is an old Purāṇa considered as a major Purāṇa (mahāpurāṇa) in the accounts given in the Purāṇas themselves. It is full of religious and theological matters and glorification of the gods, mainly Viṣṇu, and of the holy tirths and rules for the observance of various vratas (vows). It may be noted that although the work is traditionally believed to contain 24,000 ślokas,

the text available now contains only a little over 10 000 ślokas.

The Purāṇa is in the form of a conversation between Varāha, the Boar-incarnation of Lord Viṣṇu, and Dhārāṇi, the Earth held up by him in his tusk, as given by Sūta, the mythological narrator. The whole discourse is in reply to Earth's Questions to the Lord seeking enlightenment as to creation, sustenance and destruction of the world and what would constitute righteous conduct and virtuous actions for happiness in life and ultimate liberation from worldly existence.

Varāha Purāṇa Part II—Tr. and Annot by S.V. Iyer. Delhi, Motilal Banarsidass, 1985. xiv+355-738pp. Gloss. (Ancient Indian Tradition and Mythology Ed. By J.L. Shastri, Vol. 32). Rs. 100.

The present volume contains the Varāha Purāṇa Part II (Chapters 137-218) in English translation. This is the thirty second volume in the Series on Ancient Indian Tradition and Mythology.

It is full of religious and theological matters and glorification of the gods, mainly Viṣṇu, and of the holy tirthas and rules for the observance of various *vratas* (vows). The work is presented here in English translation.

The Purāṇa is in the form of a conversation between Varāha, the Boar-incarnation of Lord Viṣṇu, and Dhārāṇi, the Earth held up by him in his tusk, as given by Sūta, the mythological narrator. The whole discourse is in reply to Earth's Questions to the Lord seeking enlightenment as to creation, sustenance and destruction of the world and what would constitute righteous conduct and virtuous actions for happiness in life and ultimate liberation from worldly existence.

Since the Purāṇa is Viṣṇuite in character, a number of chapters are essentially devoted to the worship of Lord Viṣṇu in the form of idols. Various kinds of idols are enumerated. They are of wood, stone, clay, copper, bronze, silver or gold. The procedure of worship is the same as prevails among Vaiṣṇava devotees even today.

Veda-Bhāṣya-Bhūmikā-Sangraha: A collection of all available Sayana's Introductions of his Vedic Commentaries—by Baladeva Upadhyaya. Varanasi, Chaukhambha Sanskrit Sansthan,

1985. 12+99+174 pp. (Kashi Sanskrit Series, 102). Rs 50.

This book contains all available Sāyaṇācārya's introductions to his commentaries upon the Vedic Samhitās namely, Taittiriya Samhitā (of Kṛṣṇa Yajurveda), Ṛg Veda Samhitā, Sāmaveda Samhitā, Kaṇva Samhitā (of Śūkla Yajurveda) and Atharva Samhitā. Every attempt has been made to make it as useful as possible.

To make this volume interesting and useful to both the Sanskrit-knowing Pandits and English knowing scholars alike, two introductions, one in Sanskrit and the other in English have been prefixed, which provide detailed information about the life and works of Sāyaṇācārya and attempts to evaluate the suitability of his introductions to the Vedic commentaries. Alphabetical list of the subject-matter, technical terms, list of the works and authors quoted or referred to and alphabetical list of quotations have been appended to the text to make the book more useful.

Vedānta Revalued and Restated—by Nataraja Guru. Varkala, Narayana Gurkula Hq. n.d. 145pp. Rs. 40.

Vedānta does not close its door against any religion, It is not meant to be a surrogate of religion.

It is an open, dynamic and fully catholic attitude in the true sense of the word, free from all conditionings to which the psyche is subjected. It is meant to be a philosophy with a way of life.

It is the Science of sciences or the philosophy of sciences, expressed by the seers of India in a picture-language which the present author calls 'proto-language'. The author's bold claim is that this language has always been adopted by seers at all times and climes. It is this proto-linguism which he relies on to revise and revalue Vedānta, clearing off all the debris that has accumulated on it through centuries.

Vedānta Siddhanta Bheda or an Account of Various Followers of Sankaracharya Schools—by Narmadashankar Devshankar Mehta. Delhi, S.N. Publications, 1985. xv+125pp. Append. Rs. 60.

The book deals with the doctrinal differences

among the various followers of Śaṅkarācārya school—the exponent of Advaita metaphysics.

The study is divided into four Chapters based upon the four headings under which the subject-matter of Vedānta naturally falls. Chapter I deals with categories of Vedānta Brahmā, Māyā, Jīva and Jagat. Chapter 2 reviews the harmony of Physics and Metaphysics. Chapter 3 recounts the means of realizing Brahman. Chapter 4 analyses the theory liberation—the ultimate aim of man's existence.

The work is based upon the *Siddhāntaleśa* of Appaya Dikṣita. Other works have also been consulted and the results obtained. The author has taken care to avoid personal reflections on the comparative merits of various doctrinal differences. The upholders of differences are allowed to speak in their own words, rendered into English, so that the reader might impartially grasp their views.

वेदार्थ-विमर्श—रामगोपाल । चण्डीगढ़, पंजाब विश्व-विद्यालय, १९८५ । vii+२८८ पृ० । संकेत सू० । रु० ९० ।

प्रस्तुत ग्रन्थ “वेदार्थ-विमर्श” डॉ० रामगोपाल द्वारा रचित है । इस ग्रंथ में व्याख्यात सभी वीसों सूक्तों की प्रत्येक ऋचा का संहितापाठ तथा पदपाठ सस्वर दिया गया है । वैदिक छन्द के मौलिक स्वरूप को ध्यान में रखते हुए ऋचाओं के प्रत्येक पाद को एक पृथक् पंक्ति में रखा गया है और उसके सम्मुख उसका पदपाठ दिया गया है । प्रत्येक ऋचा के नीचे उसका अनुवाद दिया गया है । और अनुवाद में हिन्दी शब्दों के सामने प्रकोष्ठ में महत्त्वपूर्ण तथा कठिन वैदिक शब्द दिये गये हैं । मन्त्रों के दुरूह भाव को स्पष्ट करने के लिए आवश्यकतानुसार अनूदित शब्दों के सामने उनका भावार्थ भी जोड़ दिया गया है । इस ग्रन्थ में जिन वैदिक शब्दों का व्याख्यान किया गया है उन्हें ग्रन्थ के अन्त में “व्याख्यान-शब्दानुक्रमणी” से क्रमबद्ध किया गया है ।

अतः पुस्तक अत्यन्त उपयोगी एवं महत्त्वपूर्ण है ।

Vedic Fundamentals—by R.D. Sharma. 2nd Enlarged Edn. Bombay, Vedic Parmarth Ashram, 1985, viii + 202pp. Rs. 20.

The present volume is a thesis on God, Trinity, Creation and Dissolution of Universe, the Path and Goal of life, Worship, Idol Worship, Transmigration of the Soul, and Social life. The author explains these subjects ably and scholarly. His style is lucid and the interpretation is pro-Vedic.

वीरशैव अष्टावरण-विज्ञान—ले० चन्द्रशेखर शर्मा । गुलेदगुड्ड, श्री गुरु अमरेश्वर प्रकाशन, १९८५ । ब+९६ पृ० । (श्री गुरु अमरेश्वर ग्रन्थमाला २) रु० १५ ।

सनातन वीरशैव धर्म में अष्टावरण, पंचाचार और षट्स्थल-रूप तीन प्रधान तत्त्वों को स्वीकार किया गया है । ये तीनों क्रमशः साधक के अंग, प्राण और आत्मा माने जाते हैं ।

इस पुस्तक में साधक के लिए उपादेय गुरु, लिङ्ग, जङ्गम, विभूति, रुद्राक्ष, मंत्र, पादोदक तथा प्रासह, इन आठ बहिरंग आवरणों का और अंतरंग आवरणों का वीरशैव दर्शन के अनुसार सांगोपांग विवेचन किया गया है । प्रारंभ में, उपोद्घात में विद्वान् लेखक ने विभिन्न आक्षेपों का परिहार करते हुए वीरशैव धर्म-दर्शन की वेदागममूलकता सिद्ध की है; वीरशैव, लिगायत आदि शब्दों की व्याख्या करते हुए वीरशैव धर्म-दर्शन का संक्षिप्त परिचय देने के बाद इस मत के संस्थापक आचार्यों का संक्षिप्त परिचय दिया है और ऐतिहासिक प्रमाणों के आधार पर इसकी प्राचीनता सिद्ध की है । विषय गंभीर है लेकिन भाषा-शैली सुबोध एवं प्रांजल है ।

Vision, of Cosmic Order in the Vedas—by Jeanine Miller. xix + 358pp. Biblio. Notes. [ISBN: 0-7102-0369-1]. £ 25.

This volume attempts at reconstructing the sages' vision of Cosmic Order from hints and references scattered throughout the Vedas. The law of Cos-

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mic Order is shown to be working at three levels: the Cosmic level, the law as it manifests in the universe and therefore nature; the socio-ethical level, with human truth and integrity being equivalent to universal harmony; and the religious level, where man's ritual mirror the harmonious unfolding of the universe conceived as a stupendous sacrificial rite. A rare combination of sound scholarship with penetrating spiritual insight marks it distinctively. Its appeal is irresistible for the spiritual seeker as well as the student of Indian history and literature.

Viṣṇudharmottara Purāṇam—Vedavyāsa: 2 vols.
Delhi, Nag Publishers, 1985. 40 + 471 + 216pp.
Rs. 500 (2 Vols).

This upa-Purāṇa is a Kashmiri Vaiṣṇava book of encyclopaedic character in three sections. Section I deals with usual themes of the Purāṇas the creation of the world, cosmology, geography, astronomy, division of time, geneologies stotras, rules about vratas and Śrāddhas. Among the geneological legends, that of Purūravas and Urvaśi is also related more or less in agreement with Kālidāsa's drama. Section II deals with law and politics, but also with medicine, science of war, astronomy and astrology. Section III too is of a miscellaneous character treating of grammar, lexicography, metrics and poetics, dancing, singing and music, sculpture and painting and architecture.

Volume I contains the bare text of the Purāṇa in Sanskrit with an elaborate Introduction in English which mainly deals with the contents of the Purāṇa. Volume II is the Ślokanukramaṇi of the Viṣṇudharmottara-Purāṇa, which runs into 216 pages.

Visnu: The Ever Free : A Study of the Madhva concept of God—by I. Puthiadam. Madurai, Dialogue Series, 1985. vii + 353pp, Append. Biblio. Index. Rs. 45.

This work is a philosophical and systematic study of Madhva's thought. Effort has been chiefly directed to the presentation of Madhva's ontological theology as objectively and clearly as possible. The central theme of this book is the Madhva conception of the Supreme Being. In the first chapter the epistemological and metaphysical

principles on which Madhva bases his conception of God are scrutinised.

यजुर्वेद तथा सामवेद संहितायै : वैदिक वाङ्मय का विवेचनात्मक वृहद् इतिहास, द्वितीय खण्ड—ले० कुन्दन लाल शर्मा। होशियारपुर, विश्वेश्वरानन्द वैदिक शोध संस्थान, १९८५। १८ + ३२५ पृ०। ग्रंथसूची। (विश्वेश्वरानन्द भारत भारती ग्रंथमाला ७९) (वि० वै० शो० संस्थान प्रकाशन ६६१) रु० ६०।

वैदिक वाङ्मय का उपलब्ध प्रामाणिक इतिहास अत्यन्त संक्षिप्त है। विविध वैदिक विषयों के सम्बन्ध में विद्वानों ने जो विचार व्यक्त किये हैं वे न केवल एकांगीण हैं, अपितु परस्पर विरोधी भी हैं। फलतः वैदिक-वाङ्मय के जिज्ञासु वेद को एक उलझन समझ बैठते हैं। इसके अतिरिक्त अनेकों नवीन ग्रन्थों के प्रकाश में आ जाने के कारण विण्टरनिट्स, कीथ, मैकडोनल आदि विद्वानों द्वारा लिखित इतिहास अब पुराने भी पड़ गये हैं। इसी कारण विद्वान लेखक ने समस्त वैदिक साहित्य की विस्तृत, समन्वित एवं समालोचनात्मक ऐतिहासिक विवेचना सात खण्डों में प्रस्तुत करने की एक वृहद् योजना आज से लगभग पैंतीस वर्ष पहले बनाई थी।

Yogavasistha: Vasishtha Maha Ramayana, Vol. I
—by Vidvan Bulusu Venkateswarulu. Kakinada, Bulusu Venkateswarulu, 1985. vi + 168pp. Gloss., Index. (Price not given).

Feeling the great need for a true translation of the great Yoga Vasishtha in simple English, the author has made a sincere attempt at translating the entire book as truly as possible. It is said in the text of Yoga Vasishtha that the author of the book is sage Valmeeki, the first of the poets. The famous Valmeeki Ramayana, the first poetical piece after creation is important for its story.

This book has six Prakaraṇas or chapters. The author of Yoga Vasishtha has tremendous powers of narration, inexhaustible fund of similies, great

flights of imagination and all varieties of poetic genius, narrative, descriptive and didactic.

The treatment of the subject is systematic, authoritative, convincing and clear. It is an outstanding work of unparalleled merit and it guarantees salvation sure and definite, if one follows it in practice.

SANSKRIT LITERATURE

भास की भाषा सम्बन्धी तथा नाटकीय विशेषताएं
—डॉ० जगदीश दत्त दीक्षित। नई दिल्ली, आर्य
बुक डिपो, १९८४। पृ० ३०५। रु० ३५।

प्रस्तुत प्रबन्ध महान नाटककार 'भास' के काव्य-रस तथा विभिन्न विवादास्पद विषयों के सम्बन्ध में जानकारी प्राप्त करने हेतु लिखा गया है। 'भास' अपने समय के सुप्रतिष्ठित नाटककारों में से अन्यतम हैं। प्रस्तुत प्रबन्ध में पांच अध्यायों में विवरण दिया गया है।

प्रथम अध्याय में भास के काल निर्णय में वर्तमान समय तक के आलोचकों के मतों का संक्षिप्त विवेचन करने के उपरान्त इनका समय चन्द्रगुप्त मौर्य का प्रारम्भिक काल निश्चित किया है। प्रशस्तियों के वर्गीकरण तथा विवेचन में मूल ग्रन्थों के सन्दर्भों पर विचार व्यक्त किए हैं। द्वितीय अध्याय में भास के समय में भाषा के रूप तथा उनकी प्राकृत का विभिन्न विद्वानों द्वारा विवेचनात्मक विवरण संक्षेप में दिया है। भास की भाषा का पालि, महा-राष्ट्री, मागधी तथा शौरसेनी से तुलनात्मक विवेचन किया है। तृतीय अध्याय में नाट्यशास्त्र के सामान्य सिद्धान्तों का संक्षेप में विवेचन करने के उपरान्त रस की परिभाषा पर संक्षेप में विवेचन प्रस्तुत किया है। इसके लिये भरत के नाट्यशास्त्र तथा विशेष रूप से दशरूपक की परिभाषाओं का आधार लिया है। चतुर्थ अध्याय में भास के नाटकों में पौराणिक कथाओं के परिवर्तित रूप में नाटककार की मौलिकता का अंकन किया है। नाटकों में प्राप्त धार्मिक, सामाजिक तथा मनोवैज्ञानिक दृष्टि-

कोण सम्बन्धी तथ्यों का विवेचन प्रस्तुत किया गया है। पंचम अध्याय में भास की नाट्यकला पर विहंगम दृष्टिपात किया गया है। जिसमें वस्तु, नेता तथा रस के चयन सम्बन्धी वैशिष्ट्य के आधार पर भास के नाटकों की वृहद् आलोचना की गई है।

भुशुण्डि रामायण—संपादक डॉ० भगवती प्रसाद
सिंह। गोरखपुर, अवध साहित्य मन्दिर। पृ०
४११। रु० ७५।

भुशुण्डि रामायण का यह तीसरा तथा अन्तिम भाग है। प्रायः रामाश्वमेध-अनुष्ठान, सीता का भूमि-प्रवेश, तथा राम की दिव्यधाम यात्रा के साथ ही परम्परागत राम कथा समाप्त हो जाती है। जहां तक राम की लोकलीला का सम्बन्ध है, उसके पश्चात् कुछ भी कहने को शेष नहीं रहता। किन्तु पौराणिक शैली में विरचित रामायणों का उद्देश्य मात्र राम की जीवन यात्रा से सम्बद्ध प्रसंगों का निर्देश नहीं रहा है। रामकथा आध्यात्म साधना का भी आधार एवं प्रेरणा स्रोत होने से, युगीन धर्म दर्शन के प्रचार-प्रसार के सशक्त माध्यम रूप में भी प्रयुक्त होती रही है।

भुशुण्डि रामायण अब तक प्राप्त रामायणों में सर्वाधिक विशद है। इसके अन्तर्गत छत्तीस हजार श्लोकों में विस्तृत रामचरित को श्रीमद्भागवत में वर्णित कृष्णलीला से जिस प्रकार अनुरंजित किया गया है उसके पीछे पूर्वमध्यकालीन उत्तर भारतीय समाज में व्याप्त कृष्णलीला शक्ति को आत्मसात करने का सजग प्रयास लक्षित होता है। रामचरित तथा रामभक्ति से जुड़े हुए प्रसंगों का समावेश और उनका सविस्तार निरूपण ग्रंथ के विस्तार में सहायक एक अन्य तत्त्व है। परवर्ती रामायणों विशेषतः रामचरित मानस पर इसका गहरा प्रभाव दिखाई देता है। वैष्णव भक्ति के सिद्धान्त तथा आचार पक्ष का इतना विशद एवं सूक्ष्म विवेचन किसी भी अन्य रामायण में प्राप्त नहीं होता।

Development of Sanskrit from Pāṇini to Patañjali—
by A.C. Sarangi. Delhi, Bharatiya Vidya
Prakashan, 1985. xxiii + 144pp. Biblio., Abbrev.
Rs. 100.

The work is well planned and systematically executed. The methodology adopted is convincing and the principles followed are sound. It follows the same method as in Dr. S.D. Laddu's work of the same name but dealing with a different set of primary suffixes, and is, in a way, its continuation. The suffixes in question are classified on the basis of the tenses they are laid down to denote, and, under each, the illustrations are examined with regard to their form and significance. The author is well aware of the difficulties in the sources, namely the Sūtras, Varttikas and Bhāṣya. The investigation, though confined to a small section of the vast Pāṇiniyan system is thorough and the findings generally acceptable.

गंगावतरणम् (कमला हिन्दी व्याख्याभूषितम्)—ले०
नीलकण्ठ दीक्षित; व्याख्या रामपति शिश्र; सं०
कपिलदेव गिरि। वाराणसी, चौखम्भा संस्कृत
संस्थान, १९८५। ११+११० पृ०। (काशी
संस्कृत ग्रन्थमाला-२३२) रु० ३०।

दक्षिणात्य महाकवि श्री नीलकण्ठ दीक्षित का संस्कृत साहित्य में महत्त्वपूर्ण स्थान है। उन्होंने अपनी वैदुष्यपूर्ण रचनाओं से संस्कृत साहित्य की अभिवृद्धि में महान् योगदान दिया है।

पौराणिक प्रसंग पर आधारित 'गंगावतरण' नामक अष्टसर्गात्मक महाकाव्य में कविवर दीक्षित ने गंगा के भूमंडल पर उतरने के लिए राजा भगीरथ का आनुवंशिक वर्णन करते हुए अलंकृत वैदर्भी शैली में भगीरथ के सफल प्रयास का मनोरम चित्रण किया है। ग्रंथ के प्रारंभ में देव-वंदना के साथ कवि ने अपने वंश का भी वर्णन किया है। इसमें शब्द-नियोजन, अलंकारों का समुचित अभिव्यक्ति कविवर ने बड़ी सतर्कता के साथ किया है जिससे काव्य में रसानुभूति का महत्त्व सर्वत्र व्यवस्थित एवं व्यवधानरहित रूप में प्रतीत होता है। कवि ने स्वयं स्पष्ट किया है कि चमत्कार रहित

(नीरस) रचना को महत्त्व हम उसी प्रकार नहीं देते जैसे प्राण-रहित शरीर को। महाकाव्य लिखने की दिशा में यह कृति एक अच्छा प्रयास है।

हास्य-विनोद कथा संग्रह : संस्कृत साहित्य के विविध
गद्य-पद्यमय ग्रन्थों से संकलित हास्य-विनोदपूर्ण
कथाओं का सानुवाद संग्रह—सं० वामुदेव द्विवेदी।
वाराणसी, सार्वभौम संस्कृत प्रचार संस्थानम्,
१९८५। च+१७५ पृ०। (संस्कृत प्रचार पुस्त-
कालय-५५) रु० १५।

संस्कृत भाषा के विशाल वैदिक, बौद्ध एवं जैन कथा-साहित्य में धर्म एवं नीतिविषयक कथाओं के अतिरिक्त जो असंख्य हास्य-विनोद सम्बन्धी कथाएँ भरी पड़ी हुई हैं उन्हें प्रकाशित करना संस्थानम् का एक प्रमुख लक्षण है। इस पुस्तक में गद्य एवं पद्यमय कथाओं का संग्रह किया गया है। इन्हें प्रबन्धपंचशती, कथासरित्सागर, नीतिकल्पतरु, पुरुषपरीक्षा और मरटकद्वात्रिंशिका से उद्धृत किया गया है। यह पुस्तक अपने ढंग की प्रथम पुस्तक है।

प्रस्तुत पुस्तक का उद्देश्य केवल लोगों का मनोरंजन करना ही नहीं अपितु मनोरंजन के माध्यम से संस्कृत सिखाना भी है। अतः इसमें संस्कृत के अनुरूप ही हिन्दी लिखी गई है।

संस्कृत की गद्यकथाओं में अनेक प्राकृत तथा देशी शब्द भी प्रयुक्त मिलते हैं। अनेक संस्कृत शब्द व्याकरण के नियमों के विरुद्ध भी प्रयुक्त हुए हैं। ऐसे स्थलों पर टिप्पणी में इसे स्पष्ट किया गया है।

Dice-Play in Sanskrit Literature: A Study—by
C. Panduranga Bhatta. Delhi, Amar Prakashan,
1985. xiv + 145pp. Biblio. Append. Illus. Rs. 100.

Since vedic and epic times down to historical periods the dice-play was one of the most alluring pastimes of citybred youths. Eminent indologists like Luders, De Vreese etc., hold almost dia-

metrically different views regarding the details of dice-play. For the first time, an attempt has been made to give a sustainable account of it, gathering material from farflung sources.

It is a comprehensive survey and study of the dice-play on the basis of all available Sanskrit Literature from the R̥gveda up to the 8th Century A.D.

The good and bad aspects of gambling, occasion for playing at dice, technical terms of the dice-play, the rules governing the game, the gambling house and punishment and penalty for defaulters, tax-policy and disputes arising in the play are all presented in detail.

The book also provides insights into how the game was prohibited, encouraged, curtailed and tolerated down the centuries. The relationship between chess, caturaṅga and the dice-plays are also given which is of great interest throwing much light on the changes which the dice-play has undergone from time to time.

Imagery of Kālidāsa—by Vinod Aggarwal. Delhi, Eastern Book Linkers, 1985. xviii + 308pp. Biblio. Rs. 125.

The book is the first of its kind and deals with the subject in a comprehensive and systematic way. It is divided into eleven chapters. Ch. 1 is introductory. It analyses imagery, its contributory effects together with the classification of images. Chs. (2-9) that follow deal with imageries of different sort—divine, human, abstract and those derived from art, architecture, religion and miscellaneous spheres of life. Ch. 10 deals with the critical appreciation of our poet's handling of the subject and Ch. 11 surveys the variety of imageries and analyses their ideological background.

The book is documented with Bibliography and Index. The author has offered very good interpretations at places. The students of Sanskrit language and literature will find this work very useful.

In Search of Kalidasa's Thought World: A Study of Kumarasambhava—by Ranajit Sarkar. Lucknow, Akhil Bharatiya Sanskrit Parishad, 1985. xiv + 206pp. Biblio. Rs. 50.

This book is written from a new vantage point and throws light on some undiscovered regions of Kalidasa's poetry.

Poetry has a manner of its own for assimilating and transmuting experiences, teachings, sensations which the mind receives. The author tries to unravel some of the philosophical ideas that seem to have marked Kalidasa's poetry.

Kalidasa is, besides being a poet, a thinker, not one who breaks down truth into analytical notions which are then organized as an intellectual and logically ordered system, but one in whose mind thoughts become symbols.

The study of these symbols gives us a fascinating insight into the working of the poetic mind and reveals a mental-spiritual world which otherwise we are apt to overlook.

जैन संस्कृत महाकाव्य परम्परा और अभयदेव कृत जयन्तविजया—राम प्रसाद त्रिपाठी। कानपुर, साहित्य निकेतन, १९८४। ६० पृ०।

इस अध्ययन में लेखक ने सर्वत्र अपेक्षित जागरूकता का परिचय दिया है। उसने एक नया क्षेत्र चुनकर संस्कृत जगत को नयी जानकारी से लाभान्वित किया है। जो कुछ प्रस्तुत पुस्तक के माध्यम से दिया गया है वह अत्यंत महत्त्वपूर्ण एवं उपयोगी है।

कालिदास का नाट्य-कल्प—डा० श्यामारमण पाण्डेय। पटना, अनुपम प्रकाशन, १९८४। पृ० १४ + ५९६। ६० पृ०।

प्रस्तुत पुस्तक में यह विचारणीय है कि कालिदास की नाट्य सम्बन्ध में क्या धारणा है? उन्होंने अपने नाट्य प्रयोग विज्ञान का उपयोग अपने रूपकों में किस प्रकार किया है? विभिन्न नाट्य-शास्त्र कर्त्ताओं के सिद्धान्तों की पृष्ठभूमि में ही उनके रूपकों में प्रयुक्त उदाहरणों के माध्यम से नाट्य के भिन्न-भिन्न तत्त्वों के सम्बन्ध में उनकी धारणा का उल्लेख इस ग्रंथ में यथाप्रसंग किया गया है। प्रस्तुत ग्रंथ में कालिदास की कृतियों पर संस्कृत, हिन्दी एवं अंग्रेजी भाषाओं में उपलब्ध सभी सामग्रियों का पूरे विवेक के साथ समीक्षात्मक ढंग से उपयोग किया है।

इस ग्रन्थ में आधुनिक शैली से कालिदास के रूपकों के नाट्य तत्त्व पर सांगोपांग आलोचनात्मक अध्ययन किया गया है। नाटकीय वस्तु, नेता एवं रसगत वैशिष्ट्य का प्रतिपादन इस ग्रन्थ की निजी विशेषता है। इसमें कालिदास की नाट्य-विषयक धारणा के निर्धारण के पूर्व अनेक आचार्यों के तात्त्विक विचारों का संकलन, आंकलन एवं संतुलन प्रस्तुत किया गया है। उन्हीं के आधार पर प्रतिपादित निर्णयात्मक विचारों का निष्कर्ष प्रस्तुत किया गया है। आशा है कि जब तक भारत और भारतीय संस्कृति रहेगी तब तक कालिदास के रूपकों का आलोक सम्पूर्ण विश्व के सहृदयों को समान रूप से मिलता रहेगा।

Kaulavali—Ed. by Arthur Avalon. Delhi, Bharatiya Vidya Prakashan, 1985 (Reprinted). 23 + छ + 152pp. Rs. 75.

The author of this compilation is Jnanananda Paramahansa about whom nothing else is known. The *Kaulavali* is highly esteemed by sādhas of the Kaula sampradāya. Manuscripts of the *Kaulavali* are very difficult to obtain, as sādhas are unwilling to part with it. R.M. Chattopadhyaya says that he had only one manuscript with him on which he based the preparation of the text. In this book the author cites names of the tantras from which he has drawn his materials. They are almost well-known but some of them are still unpublished.

The exhaustive introduction to the text is written by Arthur Avalon to fulfil the need of the scholars.

Kāvya prakāśh with English Translation (Revised)—by Mammaṭa; Chapter I to X with Index and Appendices; Tr. by Ganganatha Jha. Delhi, Bharatiya Vidya Prakashan, 1985 (Reprinted). xvii + 504 + lix pp. Append., Abbrev. Rs. 150.

The present edition of the *Kāvya Prakāśa* of Mammaṭa, the most standard book on Rhetorics, with English translation by Mahamahopadhyaya Dr. Sir Ganganatha Jha, the great erudite and illustrious scholar of India, has been brought into light once again after a considerable lapse of time.

The original was only the translation, so one had to look into the Text separately, which was very inconvenient. The publishers, therefore, have brought out this new edition with Sanskrit text in bold Devanagari script to facilitate reading and study of the book. One special feature of the work is that the 143 Kārikās have been collated and given in one place.

Laments in Sanskrit Literature from c. 1500 B.C. to c. 1100 A.D.—by Suresh Chandra Banerji. Varanasi, Chaukhambha Orientalia, 1985. 40 + 237pp.; Append. (Chaukhambha Oriental Research Studies—31) Rs. 125.

The present work, first of its kind, is a collection of laments in Sanskrit literature since Vedic times down to the classical age, followed by translation. It spans a period of roughly 3,000 years. In the Introduction, the general characteristics of the laments have been discussed. Under each head, the content, the occasion of the lament, etc., have been indicated. At the end, there is a list of grammatical solecisms and a glossary of difficult words.

महाभारतम् : भवगती भाष्य समलंकृतम्—सं०, अनु० एवं टिप्पणी; जगदीश्वरानन्द । ३ भाग । दिल्ली, गोविन्दराम हासानन्द, १९८५ । भाग १ : ड + ५१२ पृ० । भाग २ : ड + ५१२-९४४ पृ० । भाग ३ : ड + ९४५-१४४४ पृ० । रु० ६०० (तीन भागों के लिए) ।

वेदव्यास प्रणीत महाभारत इतना बड़ा ग्रंथ है कि साधारण पाठक के लिए उसका पारायण करना कठिन ही है। इस कठिनाई को देखते हुए सम्पादक महोदय ने इसमें जिन घटनाओं और प्रसंगों को अश्लील, असम्भव, असत्य, अनावश्यक और अनैतिहासिक समझा है उन्हें इस संस्करण में छोड़ दिया है। मूल महाभारत के एक लाख श्लोकों में से इस संस्करण में १५-१६ हजार श्लोक हैं।

यह आकर्षक ग्रन्थ तीन खंडों में प्रकाशित हुआ है। पहले खंड में आदिपर्व से उद्योग पर्व तक के पांच पर्व, दूसरे खंड में भीष्म, द्रोण, कर्ण, शल्य, सौप्तिक और स्त्री पर्व और तीसरे खंड में शान्ति,

अनुशासन, आश्वमेधिक, आश्रमवासिक, मौसल, महाप्रस्थानिक और स्वर्गारोहण पर्व हैं।

शुद्ध मुद्रण पर विशेष ध्यान दिया गया है। हिन्दी अनुवाद सरल और मुहावरेदार है। अनेक स्थानों पर महत्त्वपूर्ण टिप्पणियां दी गई हैं जिनसे महाभारत के संबंध में फैली हुई भ्रान्तियां दूर होंगी।

महाकवि श्री हर्षवर्धन—ले० प्रभुनाथ द्विवेदी।
कानपुर, ग्रन्थम्, १९८५। १८७ पृ०; परिशिष्ट।
(संस्कृत कवि आंकलनमाला)। २० ४०।

संस्कृत-कवि आंकलनमाला के अंतर्गत प्रकाशित इस ग्रंथ में संस्कृत के सुप्रसिद्ध महाकवि श्री हर्षवर्धन के कृत्तृत्व, व्यक्तित्व, रचनाशिल्प एवं कला को सहज रूप में प्रस्तुत किया गया है। ग्यारह अध्यायों में विभक्त इस ग्रन्थ के प्रथम अध्याय में श्री हर्षवर्धन के समय, शासन, विद्यानुराग आदि पर प्रकाश डाला गया है। परवर्ती तीन अध्यायों में श्री हर्षवर्धन के तीन रूपकों—प्रियदर्शिका, रत्नावली और नागानन्द—के कथानक, पात्रों आदि का विवेचन है। पंचम अध्याय में रसयोजना और षष्ठ अध्याय में छन्द और अलंकार योजना की समीक्षा की गई है। तदुपरान्त श्री हर्षवर्धन की नाट्यकला और भाषा-शैली एवं प्रकृति-चित्रण का विवेचन किया गया है। नवम अध्याय में श्री हर्षवर्धन की कृतियों का सामाजिक दृष्टि से अनुशीलन किया गया है। अन्तिम दो अध्यायों में उनके शास्त्रीय पाण्डित्य का प्रतिपादन करते हुए उनके समकालीन कवियों का उल्लेख किया गया है और उन पर पूर्ववर्ती नाटककार भास, कालिदास आदि के प्रभाव की समीक्षा की गई है। परिशिष्ट भाग में श्री हर्षवर्धन के बांसेखड़ा और मधुबन के ताम्रलेखों का मूलपाठ हिन्दी रूपान्तर सहित दिया गया है और नाटिका तथा रूपकों के पारिभाषिक शब्दों के बारे में संक्षिप्त जानकारी दी गई

है। पुस्तक संस्कृत साहित्य के अध्येताओं के लिए बहुत उपयोगी है।

महार्थमञ्जरी—महेश्वरानन्दनाथ; सं० कृष्णानन्द सागर। वाराणसी, आचार्य कृष्णानन्द सागर, १९८५। ७+८० पृ०। (श्रीशिवोऽहं सागर ग्रंथमाला पुष्प, १८)। २० ५०।

मूल प्राकृत कश्मीरी भाषा में निबद्ध और संस्कृत-छाया समन्वित सत्तर कारिकाओं का 'महार्थमञ्जरी' नामक ग्रंथराज, जिसे गोरक्ष अपर पर्याय श्रीमहेश्वरानन्दनाथ ने स्वप्नावस्था में सिद्धयोगिनी देवी द्वारा प्राप्त तत्त्वों को स्वोचित भाषा में ग्रथित कर यह ग्रन्थ बनाया। ग्रन्थकार ने प्रथम प्रतिज्ञा-वाक्य में ही स्पष्ट कर दिया है कि अनुत्तर अद्वैत-सिद्धि के लिए द्वैतप्रयासतत्त्व रूप विघ्न के निरासार्थ इस ग्रन्थ की रचना की गई है। प्रथम गाथा में मंगलाचरण किया है। द्वितीय में तन्त्र प्रतिपाद्य वस्तु का निर्देश है। तृतीय, चतुर्थ, पंचम में स्वात्म-तत्त्व के लिए, प्रचलित प्रमाण अक्षम हैं। षष्ठ में आत्मविमुख अन्य ज्योतिषटोम विधानों में निष्ठा रखने वालों का मोह है। सप्तम में विधि निषेध की निरर्थक की शंका उठा कर विधि निषेध का तात्पर्यार्थ बताया है। अष्टम में संसार स्वरूप का निरूपण है। नवम में आत्मा की अभिव्यक्ति है। दशम में विमर्श-स्वरूप का विमर्श को पुरुषार्थ बताया है। ग्यारह-बारह में विमर्श-स्वरूप का विमर्श है। तेरह से पचीस तक छत्तीस तत्त्वों का विवेक है। छब्बीस में परमार्थता का पर्यावलोकन किया गया है। सत्ताइस में सारे विश्व को प्रकाश और विमर्श में अन्तर्भूत बताया है। अष्टाईस में एक ही वस्तु में शिव शक्ति विभाग का अध्यवसान है। उनतीस में परमेश्वर विश्व शरीर होने से उसके शक्त्युत्कर्ष का उपपादन। तीस में षड्वोल्लास प्रथासतत्त्व का उल्लेख है। इकतीस में प्रमातादिक द्वैवपर्यवसायी है। बत्तीस-तैंतीस में उनके सत्या-सत्य विभाग का निरास है। चौतीस-पैंतीस

में परमेश्वरी सपर्या से वैशिष्य। छत्तीस से इक-
तालिस तक छह कारिकाओं द्वारा पूज्य रूप में
श्रीयन्त्रार्थ क्रम का विमर्श है। बयालीस से छयालीस
तक पांच सपर्याओं का स्वरूप-निर्धारण। सैंतालीस-
अड़तालीस में देवताओं के स्वभाव का निर्णय है।
उनचास में मन्त्र-तन्त्रोद्धार है। पचास में वाभ्वृति
विचार है। इवयावन मुद्रातत्त्व का उन्मुद्रण है।
बावन में विमर्श शक्ति का भोगापवर्ग प्रपत्त्व का
उल्लंघन है। तिरपन में जीवन मुक्ति की उपपत्ति है।
चौवन में आत्मस्वरूप की आनन्द स्पन्दिता वर्णित
है। पचपन से सत्तावन में तत्त्वावबोधन है।
अट्ठावन से तिरसठ तक विमर्शानुप्रयेशिता प्रति-
पादन है। चौसठ-पैंसठ में दोनों का नैश्चित्य
निर्णय है। छयासठ में तत्त्वों के स्वात्म विमर्श का
सद्यः सिद्धिप्रदत्व बताया है। सड़सठ में विमर्श-
स्वरूप के गुण कटाक्षाधीन है। अड़सठ में यही
विषम सर्व दर्शन का सार है। उनहत्तर में तन्त्र रूपी
वित्त का संग्रह आवश्यक है। सत्तर में व्यासादि
योगियों की अमुक में श्रद्धा ही एक मात्र शरण है।
एकहत्तर में तन्त्रकार का तन्त्रोपदेश हेतु तन्त्रार्थ
के तात्पर्यार्थ का निरूपण है।

इस प्रकार यह ग्रन्थ तन्त्र-विदों के लिए अत्यन्त
उपादेय है।

**महर्षि वाल्मीकि—जानकीप्रसाद द्विवेदी। कानपुर,
ग्रन्थम, १९८५। १४७ पृ०। ग्रन्थसूची। (संस्कृत
कवि आंकलनमाला) २० ३०।**

ललित साहित्य संस्कृतवाङ्मयार्णव का वह कौस्तुभ
रत्न है जिससे समलंकृत भारत-भारती सम्पूर्ण
विश्व को अपनी ओर आकृष्ट करने में सक्षम है।
यह साहित्य शरीर में आत्मा, प्रसून में सुरभि, चन्द्र
में चन्द्रिका और रमणी में अनिवचनीय लावण्य के
सदृश सहृदयों के हृदयों को आनन्दातिरेक से
आप्यातित कर देने वाला है। भाषा-भावविभूषित
काव्यकलाकलित ललित साहित्य धर्म, अर्थ, काम
एवं मोक्ष का सहज प्रतिपादक है। इस साहित्य

वाटिका को सुशोभित करने का श्रेय वाल्मीकि,
व्यास, भास, कालिदास प्रभृति कविकोविदों की उन
रचना लतिकाओं को है जो प्रसादमार्बुय-सलिल
से अभिसिंचित शब्दार्थकलिकाओं से समुपबृंहित,
गम्भीरालवाल से संरक्षित, नूतनपरागरससम्भूत
आनन्दकुसुमराशि से सम्प्रफुल्लित भावसमीरण के
भोंकों से अठखेलियां करती हुई लहरा रही हों।
ऐसे विश्वविश्रुत ललितसाहित्य का पुनरीक्षण,
समालोचन एवं सत्समन्वेषण सम्प्रति अत्यावश्यक
है। इस ग्रन्थ में महाकवि वाल्मीकि के कृति-
व्यक्तित्व, रचनाशिल्प एवं कला को सहज रूप में
प्रस्तुत किया गया है।

**मणिकाञ्चन : सहित्यिक एवं शास्त्रीय निबन्ध
—राजेन्द्र मिश्र। इलाहाबाद, १९८५। १९८
पृ०। २० पृ०।**

सोने की मुंदरी में मणि का पिरोया जाना प्राचीन
काल से ही दुर्लभ संयोग माना जाता रहा है।
साहित्य और शास्त्र का वैचारिक-स्तर पर सम-
न्वय होना भी मणिकाञ्चन संयोग से कम नहीं।
काव्य की अवान्तर संज्ञा है—साहित्य। वेद, वेदांग,
वार्ता, पुराण, दण्डनीति तथा आन्वीक्षिकी—सबके
सब यथाकथञ्चित् नियामक होने के कारण शास्त्र
ही सिद्ध होते हैं।

प्रस्तुत ग्रन्थ में केवल चुने हुए अठारह हिन्दी-
निबन्ध दिए गए हैं। 'कालिदासीय नाटकों की
अभिनेयता' तथा 'भारतवर्ष : नामकरण की
समस्या एवं समाधान' नामक दो निबन्ध अत्याधिक
महत्त्वपूर्ण हैं। निबन्धों की भाषा अत्यन्त सरल है
एवं प्रभावपूर्ण शैली में रचित है। अतः प्रस्तुत
ग्रन्थ 'मणिकाञ्चन' पाठकों के लिए अत्यन्त उपयोगी
है।

**Menaka-Visvamiyam—by Dr. Hari Narayan
Dixit. Delhi, Eastern Book Linkers 1984. 15+
87pp Biblio, Rs. 40.**

The Menaka-Visvamiyam composed by Dr. H.N.

Dixit in Sanskrit language is a very interesting drama, pertaining to the conjugal love between Menaka and Visvamitra with possible social and poetical justice for them, which consists of eight acts wisely arranged in the light of relevant aspects of the Indian dramaturgy. There is no doubt that the author has taken a very fresh and still untouched theme. He presents a heart touching story through the multifarious events of human life in a very attractive way. Undoubtedly the imagination in knitting the plot of the drama is natural and highly appreciable. Not only the plot but the characters, the poetic interest, the language, the dialogues, the songs, the theme etc. are also certainly very pleasant in this dramatic composition.

Mudrarakshasa — by Visakha Dutta. Bombay, Nirnaya Sagar Press, 1985. 37+375pp. Biblio. Rs. 63.

The present edition of the *Mudrarakshasa* is based on nine different manuscripts, eight of them are hand written, and one printed manuscript. It is a reproduction of the earlier edition. The Sanskrit equivalent of the Prakrit passages is given in considerable portion of the play, but not throughout, and it follows the Prakrit passages themselves in the middle of the text.

As a sovereign of dignity this edition is printed with the commentary of Dhundhiraja. It also gives a short introductory sketch of the previous events, a knowledge of which is necessary for understanding the course of the story as contained in the play itself.

प्रतापसूत्रीयम् (कृष्णदास संस्कृत सीरीज ११) — मधुसूदन शास्त्री । वाराणसी, कृष्णदास अकेदमी, १९८१ । ६० ४० ।

प्रस्तुत पुस्तक में मूल के सभी उदाहरणों को सुस्पष्ट करने के लिए मतमतान्तर-निरासपूर्वक विषय-वस्तु का यथार्थ बोध कराया गया है। परन्तु संस्कृत में होने से यह सर्व बोधगम्य नहीं था, अतः शताधिक ग्रन्थों के लब्ध प्रतिष्ठ विद्वान् व्याख्याकार ने हिन्दी व्याख्या में पहले मूलग्रन्थ को लगाकर बाद में शंका-समाधान पूर्वक अलंकार शास्त्र के मार्मिक

सिद्धान्तों, क्लिष्ट अंशों तथा मत-मतान्तरों पर सरलतम शब्दों में व्यापक प्रकाश डाला है। जिससे संस्कृतेत्तर छात्रों के लिए तो अलंकार शास्त्र का यह एक मौलिक ग्रन्थ बन गया है।

रामायणमञ्जरी — ले० क्षेमेन्द्र; सं० भवदत्त शास्त्री एवं काशीनाथ पाण्डुरंग परब । दिल्ली, चौखम्बा संस्कृत प्रतिष्ठान, १९८५ (पुनर्मुद्रित) । ५०९ पृ० । (ब्रजजीवन प्राच्यभारती ग्रंथ-माला-३) । ६० १२५ ।

आदिकवि वाल्मीकि की रामायण समस्त भारतीय साहित्य के लिए एक उपजीव्य काव्य सिद्ध हुआ है जिसके आधार पर काव्य, नाटक, चम्पू आदि अनेक छोटे-बड़े रूपों में साहित्य की सृष्टि हुई है। क्षेमेन्द्र की रामायणमञ्जरी भी एक ऐसी ही पद्य-बद्ध रचना है जिसमें, राम की कथा को संक्षिप्त रूप में, थोड़े-बहुत परिवर्तन के साथ, प्रस्तुत किया गया है। सम्पूर्ण काव्य रामायण की तरह सात काण्डों में विभाजित है। काण्डों के नाम भी वे ही हैं जो रामायण में दिए गए हैं। सम्पूर्ण कथा अधिकांशपः अनुष्टुप छंदों में लिखी गई है। भाषा सरल संस्कृत और शैली पूर्णतः वर्णनात्मक है। काव्य-कला की दृष्टि से यह साधारण रचना है और आदि कवि की अमर कृति से इसकी तुलना नहीं की जा सकती।

संस्कृत और हिन्दी नाटक : रचना एवं रंगकर्म — ले० जयकुमार जलज । नई दिल्ली, राधाकृष्ण, १९८५ । २९० पृ० । ग्रन्थसूची । ६० १०० ।

जैसा कि सभी परम्पराओं के साथ होता है, संस्कृत नाट्यशास्त्रीय चिन्तन की दीर्घ परम्परा भी समय के साथ अनेक वर्गों, भेदोपभेदों और जटिलताओं में विभक्त होती चली गयी। मध्ययुगीन सामन्ती जकड़न का शिकार भी इसे होना पड़ा। इसे इसके उत्स पर जाकर देखने की कोशिश की गयी है।

अपने उत्स पर यह न केवल प्राणवान है, बल्कि वर्तमान संदर्भों में प्रासंगिक भी है। इस क्रम में यह तथ्य भी उजागर हुआ है कि नाट्य वस्तु में अर्थ-प्रकृतियों, कार्यावस्थाओं और सन्धियों का मेल मिलाने के जिस निर्देश को मान्यता मिली हुई है वह नाट्यशास्त्रकार का मन्तव्य नहीं है। भरत के मन्तव्य को समझने की पहली भूल धनंजय ने की है और तब से—एक हजार साल से उसे संस्कृत, अंग्रेजी तथा हिन्दी के विद्वानों ने लगातार दुहराया है।

पुस्तक के दूसरे खण्ड में संस्कृत के प्रमुख नाटक-कारों का विवेचन है। नाट्यशास्त्री और आधुनिक रंगमंचीय दृष्टि से संस्कृत नाटकों को समझने की अंतरंग प्रामाणिक कोशिश इसमें की गयी है।

पुस्तक के अन्तिम दो अध्यायों में हिन्दी नाट्य-रचना और मंचन के क्षेत्र में संस्कृत नाट्य रचना तथा नाट्यशास्त्रीय विवेचन के फलितार्थों और इस प्रकार अपने अतीत तथा परम्परा में जो कुछ प्रासंगिक है उसका विस्तार से विवेचन हुआ है। इस सन्दर्भ में हिन्दी नाटककारों और मंचन की एक व्यवस्थित परिदृष्ट्यात्मक तथा बेलाग चर्चा भी स्वभावतः हुई है।

संस्कृत काव्य-शास्त्र : कोण और दिशाएँ—पुष्पा बंसल। नई दिल्ली, आर्य बुक डिपो, १९८५।
vi+१४६ पृ०। २० ४०।

प्रस्तुत ग्रन्थ संस्कृत काव्यशास्त्र को कुछ नई दृष्टियों से देखने का एक प्रयास है। पारम्परिक छः सम्प्रदायों में से प्रथम पांच की स्थापनाओं को भेदोपभेद-खण्डनमण्डनात्मक पक्षों से विलग करके मात्र मूलभूत मान्यताओं के कोण से देखना; संस्कृत काव्य-शास्त्र में काव्य के स्वरूप-विवेचन के भिन्न कोणों को पहचानने की चेष्टा करना; प्रदत्त काव्य-परिभाषाओं के माध्यम से इस शास्त्र की आधारभूत मानसिकता को स्पर्श करने का प्रयास करना; इस शास्त्र की भाषा संरचना संबंधी उक्तियों को आधुनिक शैली विज्ञान की स्थापनाओं के सन्दर्भ

में रखना; इस काव्य शास्त्र में कल्पना तत्त्व के अस्तित्व को खोजना तथा चमत्कार जैसी विचार-धारा को देख पाने का प्रयत्न आदि इसी दिशा में किए गए प्रयास हैं।

संस्कृतनिबन्धावली—ले० हरिनारायण दीक्षित।
दिल्ली, ईस्टर्न बुक लिंकर्स, १९८५। x+१२६
पृ०। २० ४५।

प्रस्तुत पुस्तक में डॉ० हरिनारायण दीक्षित द्वारा विभिन्न विषयों पर संस्कृत भाषा के माध्यम से लिखे गये कतिपय निबन्धों को संगृहीत किया गया है। इन निबन्धों में संस्कृत वाङ्मय से सम्बन्धित बड़े ही महत्त्वपूर्ण विषयों को लिया गया है, इनकी भाषा सरल एवं प्रवाहपूर्ण है; शैली वैदभी है; स्तर उच्च है; कलेवर सानुपातिक है; और ये स्थान-स्थान पर सुसंगत उदाहरणों एवं सूक्तियों से सुसज्जित हैं। लेखक का यह प्रयत्न रहा है कि संस्कृत विषय लेकर स्नातकोत्तर कक्षाओं में अध्ययन करने वाले विद्यार्थी इन निबन्धों से लाभान्वित हों और निबन्ध लिखने की शैली से भी परिचित हों। विश्वास है कि लेखक का यह प्रयास संस्कृत के विद्वान् पाठकों द्वारा पसन्द किया जाएगा।

संस्कृत शोध लेखमाला—ले० मुहम्मद इसराइल खां।
गाजियाबाद, क्रीसेन्ट पब्लिशिंग हाउस, १९८५।
१६+१६० पृ०। २० १२०।

इस पुस्तक में १५ शोध-लेख हैं। इन लेखों का सम्बन्ध विभिन्न विषयों से है। इनका संक्षिप्त वर्गीकरण इस प्रकार है—इस ग्रन्थ के पांच शोध-लेखों का सम्बन्ध वैदिक वाङ्मय से है। उनके नाम हैं: (१) वेदभाष्य पद्धति, (२) भारतीय वैदिकी पूजा-पद्धति, (३) यजुर्वेद में सरस्वती का स्वरूप, (४) नाट्य के वैदिक स्रोत तथा (५) अथर्ववेद में प्रकृति तथा मानव। इन लेखों में एक लेख कारक से सम्बद्ध है तथा यह व्याकरण का विषय

है। इसमें विभक्ति को कारक को शक्ति बनाया गया है। यहां दो लेख कालिदास से सम्बद्ध हैं, जिनके नाम 'मेघदूत का शिल्प' तथा 'संवेदन' तथा 'कमल-पुष्प'—कालिदास के परिप्रेक्ष्य में है। एक लेख 'पौराणिक संस्कृति' से सम्बद्ध है, जिस पर नवीन दृष्टि से विचार किया गया है। 'भारतीय विवाह-पद्धतियां' में विभिन्न भारतीय विवाहों के स्वरूप पर विचार किया गया है। इसमें वैदिक तथा वैदिकेतर तत्त्वों का समन्वय है। विष्णु धर्मोत्तर तथा मत्स्य पुराणों के अनुसार 'ब्रह्मा की प्रतिमा' में ब्रह्मा की पौराणिक प्रतिमा पर रोचक विचार प्रस्तुत हैं। इसमें अन्य लेख 'श्री गणेश जी: एक विहगावलोकन' 'नैतिक शिक्षा की आधार-शिला संस्कृत' और 'काव्यस्वरूप निरूपण' हैं।

इससे स्पष्ट है कि इस ग्रन्थ में एकत्र अनेक विषय हैं। जिनका सम्बन्ध संस्कृत, इतिहास, कला, संस्कृति, संग्रहालय, पुरातत्त्व सर्वेक्षण आदि के विभागों से है।

श्रीदामा चरितम्—ले० कवि श्री सामराज दीक्षित।
नई दिल्ली, श्रीलालबादुरशास्त्री-केन्द्रीय-संस्कृत विद्यापीठम्। पृ० २४+७२। रु० ७।

प्रस्तुत नाटक में श्रीदामा (सुदामा) के चरित्र के आधार पर भगवान श्रीकृष्ण की मैत्री एवं मित्र पर अपूर्व कृपा करने की सुप्रसिद्ध कथा को नाटकीय ढंग से प्रस्तुत किया है। पांच अंकों का यह नाटक भरतोक्त नाट्यशास्त्रीय लक्षणों से समन्वित है। प्रथम अंक में 'प्रस्तावना' द्वितीय और तृतीय अंकों में 'प्रवेशक' का समावेश किया गया है। इसके संवाद सारगर्भित किन्तु साथ ही प्रौढ़ गद्यों से अत्यधिक आक्रान्त भी हैं। पद्यों की रचना में भी गद्यात्मकता का पूरा आभास उपलब्ध है।

पूरे नाटक के अनुशीलन से ज्ञात होता है कि नाटककार की मनोभावना मूलतः भगवद्भक्ति एवं भगवान की कृपाकरण परायणता का प्रतिपादन करने की रही है। संकट के समय स्थिर भाव

से रहना, शास्त्रचिन्तन एवं ईश्वरचिन्तन में निस्पृह-भावना रखना तथा लौकिक कर्म में संसक्त रहते हुए भी जलकमलवत् रहना मानव जीवन का प्रमुख लक्ष्य होना चाहिए। 'राजवैभव तथा दीनावस्था के वैषम्य को दूरकर साम्य स्थापन के आदर्श उदाहरण की प्रस्थापना' आज के सन्दर्भ में राष्ट्र को प्रतिबोध देने में सर्वथा समर्थ है। कृपा करने पर भी अहम् भाव का अभाव यहां व्याप्त है। इसमें पात्रों की संख्या २० से अधिक ही है। श्री सामराज दीक्षित ने संस्कृत नाटक के क्षेत्र में श्रीदामा के चरित्र को प्रथम बार नाटक के रूप में प्रस्तुत किया है।

श्रीगीता कर्मयोगशास्त्रम्—ले० डॉ० श्री गोपाल शास्त्री (दर्शन केशरी)। वाराणसी, तारा प्रिंटिंग वर्क्स। १९८६, पृ० ९५+२२+२२४। रु० ३५।

कुरुक्षेत्र में कौरव-पाण्डव सैन्य संघर्षात्मक युद्ध स्थल में कर्त्तव्याकर्त्तव्य के विचार संकट में निमग्न अपने मित्र अर्जुन का नारायणावतार श्रीकृष्ण ने अपने उपदेशों से उद्धार किया है। श्रीकृष्ण के ये उपदेश श्रीमद्भगवद् गीता नामक ग्रन्थ रत्न में अठारह अध्यायों में निबद्ध हैं। अनेकों विद्वानों ने अपनी-अपनी बुद्धि-वैभव के अनुरूप प्रत्येक पद की व्याख्या की है। इस ग्रन्थ में श्रीमद्भगवद् गीता के मर्मभूत कर्मयोग रहस्य को सरल-मृदुल-मंजुल सुरभारती में संक्षिप्त रूप में निबद्ध किया गया है।

किसी भी कार्य के प्रथम अनुष्ठान में मनुष्य के आगे विविध समस्याएं उपस्थित होती हैं। यह करना चाहिए अथवा नहीं, ऐसी स्थिति में सर्वप्रथम आलस्य प्रमाद आदि के वश में होकर हठात् अकर्त्तव्य पक्ष ही आगे आता है। ऐसे अवसर पर हृदय में धैर्य को स्थित करके अनासक्ति भाव से सद्-अनुष्ठान में प्रवर्तित होना ही सात्त्विक कर्म है। सभी कार्य संसार में भगवद् इच्छा से होते हैं, अतः अनासक्ति, सिद्धयसिद्धि में समान रूप से कर्म करते वाला मानव स्वयं सुख का अनुभव करेगा। आसक्ति

ही बन्धन का कारण है। यही अनासक्ति रूप कर्म-योग की शिक्षा देने वाले श्रीमद्भगवद्गीता ग्रंथ ने कुरुक्षेत्र युद्ध में कौरव-पाण्डव संघर्ष के निमित्त अवतार लिया था।

पाठकों के समक्ष लेखक ने ज्ञानमूलक-भक्ति प्रधान कर्मयोग विषयक भगवान के उपदेशों को सर्वजन बुद्धि गम्य 'श्रीगीता कर्मयोगशास्त्रम्' नामक लघु संस्कृत ग्रन्थ के रूप में प्रस्तुत किया है। यह ग्रन्थ रत्न अनासक्त कर्म के अनुष्ठान का शिक्षक है।

श्री हरिप्रेष्ठ महाकाव्यम् —वनमालिदास शास्त्री ।
वृन्दावन, श्री कृष्णानन्द स्वर्गाश्रम । १९७६,
४+२५८ पृ० । ₹० ९० ।

इस महाकाव्य में एक ऐसे अद्भुत ब्रजवासी-सन्त का विचित्र चित्र चित्रित किया है जिसका जन्म ब्रज में ही हुआ। २५ वर्ष की अवस्था में ही अध्यापक पद को एवं अपनी नवविवाहिता को, वृद्धा माता को एवं कनिष्ठ भ्राता को छोड़कर विरक्त हो गये थे। इनका गृहस्थावस्था का नाम 'रामप्रसाद' था, विरक्तावस्था का नाम 'श्री राम हरिदास' था एवं भगवल्लीला-परिकर का नाम 'हरिप्रेष्ठ' था। अतः इसी नाम से इस काव्य का नाम 'हरिप्रेष्ठ' रखा है।

इस काव्य में १८ सर्ग हैं एवं महाकाव्य के प्रायः सभी लक्षण सन्निविष्ट हैं। अतएव इसकी रचना शैली अपने ढंग की निराली ही है। इस काव्य में कवण रस प्रधान है।

आशा है सुधीजन अवश्य इससे लाभ ग्रहण करेंगे।

Birds in Sanskrit Literature—By K.N. Dave.
Delhi, Motilal Banarsidass, 1985. xxiv+481pp.
+xii. Pl.+107 illus. [ISBN: 0-89581-676-8].
Rs. 350.

In his monumental research in ancient Sanskrit literature, the author has restored gaps in lexicos,

and removed doubts in the later Sanskrit works about the identity of a very large number of birds of the Indian sub-continent. The ancient sages of India were great lovers of nature, with keen powers of observation and an extraordinary sensitivity about animal behaviour. The Vedas, Purāṇas, Epics and Samhitās are full of descriptions of birds, animals and plants, but exact identification of names had got lost or confounded over the centuries.

This book fills a void in Sanskrit literature and should prove useful not only to scholars, but also to researchers who may be inspired by it to delve deeper into Sanskrit texts and ancient Indian culture.

The Hevajra Tantra: A Critical Study—D.L. Snellgrove. 2 Parts. London, 1980 (Reprinted). Part I: Introduction and Translation. xv+149pp. Biblio. Part II: Sanskrit and Tibetan Texts. xi+188pp. Vocabularies. (London Oriental Series-6) [ISBN: 0-1971356-1] £ 25.00 for 2 Parts. (Distributed by:—M/s Motilal Banarsidass, Delhi-110007).

Professor Snellgrove's edition of the Hevajra Tantra has been prepared on the basis of the extant Sanskrit manuscripts and the Tibetan versions in the Tibetan Buddhist Canon. The first part contains an introduction, in which tantric developments and the contents of the Hevajra Tantra are discussed, followed by a complete translation and full explanatory notes based on the earliest commentaries. The second part contains Sanskrit and Tibetan texts of the Tantra and the Sanskrit text of one of the early commentaries, the Yogaratnamala. The introduction provides some historical religious setting for the text and interprets for the reader the essential meaning of the tantra, as it is understood by the commentators.

The origin of the Young God: Kalidasa's Kumarasambhava—Tr. by Hank Heifetz. California, University of California Press, 1985. xii+178pp. Biblio. (Price not given). [ISBN: 0-520-05304-4].

Kalidasa's Kumarasambhava is the greatest long poem in classical Sanskrit, by the greatest poet of the language. The Kumarasambhava has apparen-

tly come down to us unfinished, or as a complete fragment of a larger whole.

The eight definitely authentic *sargas* have a completeness of their own. Thematically, they develop not exactly a love story but a paradigm of inevitable union between male and female played out on the immense scale of supreme divinity.

The Taittiriya-Prāṭiśākhya with the Commentaries: Tribhāṣyaratna of Somayārya and Vaidikābharaṇa of Gārgya Gopāla Yajvan—R. Shama Sastry and K. Rangacarya (Ed.) with an English Introduction by K. Raṅgācārya. Delhi, Motilal Banarsidass. 1985 (Reprinted). xix + 62 + 530 + 32pp. Rs. 125 (Cloth); Rs. 100 (Paper).

The Prāṭiśākhya constitutes studies on phonetics which prevailed in ancient India in different Schools of the Vedas. This Prāṭiśākhya deals with the phonetic system as applicable to the Taittiriya Saṁhitā of the Black Yajurveda. The edition contains the original Sanskrit Text of the Taittiriya Prāṭiśākhya, the two old commentaries—Tribhāṣyaratna and the Vaidikābharaṇa, a critical Introduction in Sanskrit and English and a word-Index of the Sūtras. The text is divided into 24 adhyāyas.

From the viewpoint of the subject-matter the work is divisible into 3 groups: (1) Sādhāraṇa-vidhi, (2) Saṁhitādhikāra and (3) Uccāraṇa-kalpa. Sādhāraṇa (Chs. 1—4) deals with the enumeration and classification of sounds of alphabets—vowels, diphthongs and consonants. Saṁhitādhikāra (Chs. 5—16) consists of rules for the construction of euphonically combined text. Uccāraṇakalpa (Chs. 17—24) analyses the formation of articulate sounds and the mode of their production.

The Prāṭiśākhya contains two commentaries: (1) The Traibhāṣyaratna of Somayārya. The commentary is so-called because it is based on 3 bhāṣyas, namely the bhāṣya of Vararuci, Māhīṣeya and Ātreya which are no longer extant. (2) The second commentary is the Vaidikābharaṇa which is posterior to Traibhāṣyaratna, for it criticises the latter in several places.

Thirteen Plays of Bhasa—A.C. Woolner and Lakshman Sarup, Tr. 2 Vols. in One. Delhi, Motilal Banarsidass, 1985 (Reprinted). vii + 200 + 181pp. (Originally published in 1930 under

Punjab University Oriental Publications. 13) Rs. 100.

This translation is of thirteen Sanskrit plays discovered in South India by the late Pandit Ganapati Sastrī and edited by him in the Trivandrum Sanskrit Series. It comprises the following titles: 1. Pratijñāyugandharāyana, 2. Svapnavāsavadatta, 3. Carudatta, 4. Pañcarātra, 5. Madhyamavyayoga, 6. Pratimsa-nātaka, 7. Dūtavākya, 8. Dūtāghatotkaca, 9. Karnabhara, 10. Urubhaṅga, 11. Avimarakā, 12. Bāla-carita, and 13. Abhiṣeka. Sastrī attributed all the thirteen plays to Bhāsa and the prevailing opinion of the scholars is in agreement with him, though the available evidence is not conclusive and so the question still remains open. The translation was done by two eminent Sanskrit scholars.

**उत्तररामचरित-कुन्दमालयोस्तुलनात्मको विचारः—
ले० डा० रामसुभग ओझा । वाराणसी, सुदर्शन
मुद्रक, १९८५ । पृ० ४७२ । रु० ७० ।**

प्रस्तुत प्रबन्ध में उत्तररामचरित और कुन्दमाला नामक इन दो नाटकों पर तुलनात्मक दृष्टि से विचार किया गया है। इन नाटकों में उत्तर काण्ड की कथा का आश्रय लेकर सीता के निर्वासन एवं वनवास से सम्बन्धित कथा का प्रख्यापन किया गया है। उत्तररामचरित भवभूति की सर्वोत्कृष्ट कृति के रूप में सुविख्यात है किन्तु दिङ्नाग रचित कुन्दमाला कतिपय साहित्यग्रंथों में उद्धृत होते हुए भी बहुत समय तक अप्रकाशित ही रही। श्रीरामसुभग महोदय ने अभी तक प्राप्त सभी मतों की समीक्षा करके, विविध शास्त्रों की दृष्टि से पर्यालोचन करके सर्वाङ्गस्पर्शी तुलनात्मक विचारों का इस प्रबन्ध में निपुणता से निबन्धन किया है।

इस ग्रन्थ में लेखक ने विवेक नामक पांच अध्यायों में कुन्दमाला और उत्तर रामचरित की विस्तार से तुलनात्मक समीक्षा की है। वे अध्याय हैं—कर्तृकालादिविवेकः, वस्तुस्त्रोतोविवेकः, नाट्यशास्त्रीयोविवेकः, काव्यशास्त्रीयोविवेकः, सांस्कृतिकोविवेकः।

वामकेश्वरीमतम्—ले० आचार्य कृष्णानन्द सागर ।
गुजरात, श्री शिवोज्जं सागर ग्रन्थमाला—त्रयोदश
पुष्प, १९८५ । पृष्ठ १११ । रु० ६० ।

प्रस्तुत ग्रन्थ आगमिक विचारधारा का एक सर्वोत्कृष्ट अङ्ग है। यह वामकेश्वर तन्त्र से लिया गया है। इसमें सात पटल हैं। जिनमें से पंचपटल देवी त्रिपुर-सुन्दरी की भक्ति के बाह्य भाग से सम्बन्धित है। अन्तिम दो पटलों में उसके आन्तरिक पक्ष की व्याख्या की गई है। जिसको सामूहिक रूप से योगिनी हृदय कहा जाता है। भाष्यकार ने उप-रुक्त तन्त्र के 'योगिनी हृदय' अंश को छोड़ दिया है, क्योंकि उन पर सन्तोषजनक भाष्य किया जा चुका है। इस प्रकार इस ग्रन्थ के पांच पटलों में भगवती त्रिपुरा के महाप्रभाव के साथ ही साथ जप, उपासना, होम आदि विधियों का वर्णन प्रस्तुत ग्रन्थ में देखा जाता है।

इस ग्रन्थ में आचार्य श्री जयरथ द्वारा प्रणीत विवरणभाष्य तान्त्रिक साधना का महत्त्वपूर्ण सम-न्वय है। इस भाष्य का निर्माण करने में विवरण-कार श्री जयरथ का उद्देश्य ग्रन्थगत कारका करना ही मात्र नहीं है, अपितु तत्कालीन उक्त ग्रन्थ पर भाष्यों एवं वृत्तियों का ध्वंसात्मक खण्डन कर परशक्त सिद्धान्त की वास्तविकता का भजन करना है। प्रस्तुत शैवदर्शन के ग्रन्थ की प्राप्ति पर विद्वज्जनों को निश्चय ही हर्ष का अनुभव होगा।

SCULPTURE

Mudra: A Study of Symbolic Gestures in Japanese Buddhist Sculpture—E. Dale Saunders. Princeton, N.J., Princeton University Press, 1985. LVIII + 296pp. Biblio., Abbrev. (Bollingen Series. Iviii) [ISBN: 0-691-01866-9]. \$ 12.00 (Distributed by:—M/s Motilal Banarsidass, Delhi 110007).

This study of the iconographic aspect of Japanese Buddhist sculpture surveys the significance of eight principal and six secondary hand gestures (*mudrā*) in addition to the postures (*āsana*), such as the

'Lotus' and the symbolic attributes. *Mudrā* is an indispensable reference volume for the study of Buddhist art symbolism and theory of symbols. It is issued for the first time in paperbacks.

Elephanta The Cave of Shiva—by Wendy Doniger et al. Delhi, Oxford University Press, 1983. xviii + 48pp. Biblio. Pl. [ISBN: 0-691-04009-5]. Rs. 250.

Three descriptive essays and numerous fascinating photographs, taken especially for this volume, allow the reader to experience a major monument of Indian art: the sixth-century temple cave on Elephanta Island, in Bombay harbor, and its extraordinary stone sculptures. The authors and the photographer capture the atmosphere of the cave and the spirit of the sculptures, which portray the relentless energy and paradoxical power of Shiva, greatest of all Hindu gods. The photographs are particularly successful in revealing the dramatic alternation of light and dark that is so much a part of the beauty of the cave's interior. Ms. Berkson's trained and loving eye picks out the subtleties of the main sculptures and humorous details that the visitor might miss even on the site. In the text Wendy O'Flaherty interprets the myths of Shiva depicted in the sculpture; Ms. Berkson's essay supplies historical background and a stylistic analysis; and George Michell examines the overall structure of the cave to show that it is a mandala-like image of the heavenly mountain residence of Shiva and even of the structure of the universe itself.

Gandharan Sculpture: A Catalogue of the Collection in the Museum of Art and Archaeology—Comp. by D. Sarla Nagar. University of Missouri Columbia, Columbia, Mi, The Museum of Art and Archaeology, 1981. 72pp. Illus. \$ 6.00 (Distributed by : — Motilal Banarsidass, Delhi-110007).

The succession of foreign powers that ruled Gandhāra region introduced a variety of styles—Persian, Greek and Roman—into what is known as Gandhāran art.

This catalogue of the collection in the Museum of Art and Archaeology, University of Missouri, Columbia describes all the Gandhāran stone and stucco objects (but not terracottas) in the Muse-

um's holding as of 1980. The descriptions are divided into following sections: (a) reliefs depicting the Buddha's life stories, his miracles and secular scenes, including single statues of the Buddha and Bodhisattvas; (b) architectural and decorative elements; (c) reliquaries and relic caskets; (d) utilitarian objects, all of stone; (e) works in stucco. Measurements of the objects are given in centimeters indicating height and then width. A map of the Gandhāran Region is also included.

खजुराहो की अतिरूपा—ले० अम्बिका प्रसाद दिव्य ।
दिल्ली, दिशा प्रकाशन, १९८५ । १५९ पृ० ।
रु० ३० ।

खजुराहो आज विश्वविख्यात पर्यटन स्थल है जिसके मंदिरों में जड़ी हुई मैथुन-मुद्राओं से आकर्षित होकर दुनिया के कोने-कोने से पर्यटक आते हैं। सभी दर्शकों के मन में यह प्रश्न उठता है कि मन्दिर जैसे पवित्र स्थलों में ऐसी मूर्तियाँ क्यों जड़ी गईं? वाममार्ग का यह प्रभाव कहाँ से और कैसे आया? प्रस्तुत उपन्यास में इसी प्रकार के अनेक मूक प्रश्नों का उत्तर देने का प्रयत्न किया गया है। इतिहास और कल्पना के परस्पर सहयोग से इस उपन्यास का ताना-बाना बुना गया है। अतिरूपा का सौन्दर्य, भैरवी नृत्य का आकर्षण, मांस-मदिरा के दौर सभी कुछ पाठक को मतवाला बनाने के लिए पर्याप्त हैं। कथावस्तु का वैचित्र्य, भाषा का सौष्ठव और प्रभावपूर्ण चित्रण कृति को आकर्षक और रोचक बनाते हैं खजुराहो पर संभवतः यह प्रथम उपन्यास है जो कला और कलाकार के समर्पण को प्रकाश में लाता है।

Masterpieces of Mathura Sculpture—by Vasudeva S. Agrawala. Varanasi, Prithivi Prakashan, 1985 (Reprinted). 27pp. + Pl. (Indian Civilisation Series, Ed. by P.K. Agrawala, 1) Rs. 115.

Art of Mathura is very important in the art history of India. The geographical location of the city of Mathura in the context of ancient India, on the highway leading from Eastern India to the west and

from Southern India and Gujarat to Gandhāra and further in the northwest contributed to the *eclectic* nature of its culture. It shows gradual development of art forms from 4th cent. B.C. till its maturity in the Gupta period (4th-5th cent. A.D.). It shows old folk-cults in the worship of Yakṣha and Nāgas with the worship of Bramānicā, Jaina and Buddhist divinities and the development of Buddha image as against a symbol representing human form.

The author discusses some of the finest examples of Mathura art and its special features and elements.

Monumental Java—by J.F. Scheltema. Delhi, Asian Educational Services, 1985. xvi + 302pp + 40Pl. Biblio, Gloss., Index. Rs. 120.

This book undertakes to highlight Java's historical, geographical and archaeological background and history. These accounts are mainly the author's personal experiences in Javanese Hindu and Buddhist artitecture or what is left of it. The ten chapters of this interesting book shed light on all aspects of Javanese sculpture as well as on all parts of Java.

This work is an indepth study into Javea's matchless old shrines, which are images of its past and symbolic of its hope for blessings hidden in the womb of time.

Nature of Indian Aesthetics—by Dr. Balram Shrivastava. Delhi, Chaukhambha Orientalia, 1985. vi + 190pp. Rs. 100.

The aesthetic aspect of the śilpa texts and the determination of their nature in relation to audio-visual art or the fine arts has been ignored; therefore it appears to be an imperative task. The present work is an attempt to this direction in a most humble and modest way. The poetics and metaphysics as the study of aesthetics (Chapter II and Chapter III) interplay significantly with their roles on discussing the elemental aspects of aesthetics and provide a sound basis for the determination of nature of Indian aesthetics on moot points.

The vast material of the śilpa texts as presented in the non-canonical (Chapter IV) and canonical literature (Chapter V) preserve our art-tradition and present the aesthetic aspect as a 'physical fact',

but with true and correct vision of the aesthetic situations, form content and their relationship with beauty.

The various treatises on painting are discussed in Chapter VI. The author's approach to 'Form' and 'Similitude' (Chapter VII) is to indicate how there were various ways of realizing the 'form' and achieving its end as 'Similitude' in relation to an image. The last chapter (VIII) is devoted to the concept of beauty and the aesthetic experience.

Pūrṇa Kalaśa or the Vase of Plenty—by Prithvi Kumar Agrawala. Varanasi, Prithivi Prakashan, 1985 (Reprinted). (Indian Civilisation Series Ed. by P.K. Agrawala-3). Rs. 85.

Pūrṇa Kalaśa or the Full Vase or Pūrṇa Ghaṭa is deeply rooted in Indian culture and religious ceremony. It is a visible symbol of the most mysterious life-forces revealed as Creation, and as a popular decorative motif of beauty and auspiciousness. The author studies the motif in Vedic literature and the importance of its worship. He reflects on the motif as a symbol in the art of Sanchi, Mathura, Bharhut, Gandhar, Amaravati, Nagarjuni-knoda, Hampi, etc., be it Jaina, Buddhist or Brahmanical or in the residential houses or shrines or stupas. Although he compares the motif in sculpture, he also studies it as a symbol in painting.

Terracotta Animal Figurines in the Ganga-Yamuna Valley, 600 B.C. to 600 A.D.—by Pratibha Prakash. Delhi, Agam Kala Prakashan, 1985. 157pp. + xxiv Pl., Biblio. Rs. 200.

In this present book an untouched and extremely popular subject of Terracotta has been highlighted. It supplies invaluable data for study of the life and culture of the people. It enables us to appreciate the directional changes in the form and content of the artistic creation of the Indian people from the prehistoric times.

The subject-matter of these figurines has a bearing on the social conditions of the period to which they belong. The excavation of sites in Gaṅgā-Yamunā valley show that they occur in fairly large numbers. In spite of this significance no serious attempt has been made to compile a corpus of the animal figurines occurring in large numbers from various sites and belonging to

different periods. A comprehensive study of animal terracotta finds on the evidence of stratigraphy is expected to determine a sequence of the vast mass of Indian terracottas from the various sites.

There are occasional references to the occurrence of the animal figurines. There is no single publication which exclusively deals with the subject of animal figurines made in clay. A need therefore was felt to prepare a corpus of animal figurines recovered from stratified excavations, and to show the development from a period beginning from 600 B.C. to about 600 A.D. i.e., Gupta period. The present book is an attempt to fulfil this objective. This study is restricted to the sites of Gaṅgā-Yamunā Valley.

Terracotta Figurines of Ahichchhatra, District Bareilly, U.P.—Vasudeva S. Agrawala, Varanasi, Prithivi Prakashan, 1985 (Reprinted). 75pp + xl Pl. Rs. 240.

Clay figurines may be regarded as a poor man's sculpture. They are important sources of Social and Religious history. Clay figurines have been found from very early times and from many important sites of which Ahichchhatra was the most important one and was excavated in between 1940 and 1944, by Rai Bahadur K.N. Dikshit. The site is very rich in its treasure of terracotta figurines, which have, for the first time, been studied with a simple and efficient classification scheme.

The Early Sculptures of Nepal—by Lains Bangdel. New Delhi, Vikas Publishing House Pvt. Ltd., 1982. xii + 260pp. + 156Pl. + 59 Fig., Biblio. [ISBN 0-7069-1436-8]. Rs. 295 (Distributed by —M/s Motilal Banarsidass, Delhi-110007).

One of the main features of this book is the discovery of a number of ancient sculptures in the Valley of Kathmandu hitherto unknown to scholars. These early images have never been properly identified or discussed in print.

The author has devoted several years to the study of the early sculptures, praying into every temple, uthara, stupa, water-sprout, private courtyard and crumbling shrine, taking a series of photographs and making sketches of all available details.

This book concentrates upon the early development of the sculptural art of Nepal beginning from

the 1st century A.D., through the second half of the 5th century A.D., which has, until now, been regarded as the dark period in the history of Nepalese art. While evaluating the early Nepalese sculptures, the author has drawn parallels with Indian sculpture, in particular, the Kushāna art of Mathura, and has made a careful comparison with their counterparts in India. For the first time a mass of indisputable evidence has been presented concerning the early sculptures of the Valley of Kathmandu whose antiquity goes back to the 1st century A.D. The work is profusely illustrated with the author's photographs and sketches.

Votive Terracottas of Gujarat—by Haku Shah; Ed. by Carmen Kagal. New York, Mapin International, 1985. 152pp. Pl., Biblio., Gloss. (Living Traditions of India). Rs. 250.

India is a land of living traditions untouched by time, immune to change, these traditions exist in parts of the country much as they did many centuries ago.

In this book Haku Shah sheds light on little-known aspect of rural Gujarat—votive terracotta figures made by potters and offered by the tribals to their gods. It is not a book about tribal life, yet the anthropologist will find much of value in it. It is not a book about pottery, yet it has a great deal to offer anyone interested in the art. It is not a sociological work, yet it unfolds a wonderful world of myth and legend.

All these strands are woven together in a work that reveals the bewildering complexity of India and Indians—the nebulous region between fact and fantasy, the mind's easy progression from reality to the supernatural, the persistence of deep-rooted extra rational beliefs. None of this, of course, is explicitly stated. But it is there throughout the book intimations brush the readers with the lightness of a feather.

From Haku Shah's description of the potter, a very real picture emerges of his life style and economic condition—the house he lives in, his place of work, the relationship with his customers, his earning capacity. This portrait is tinged with personal touches so that the potter really comes to life. In one respect Haku Shah is unswerving; his central concern is always with human beings and human values.

Yadava Sculpture: Western Maharastra, 1000 A.D. to 1400 A.D.—by Suresh Raghunath Deshpande, Delhi, B.R. Publishing Corporation, 1985, xix + 107pp + lxiii Pl. Biblio. Gloss. Rs. 400.

This book treats Yadava Sculpture for the first time as an art in its own right, with its own sensuous language of forms and special insights. Mainly deals with the cultural aspect of the Yadavas of Deogiri who dominated the Indian political scene in and around Maharashtra.

This period—the medieval—is looked upon as the age of artistic activity all over India. With the death of Ramachandra Yadava, vanished the glory and prestige of the Yadava Empire and the temple building activity moved to farther south.

Yadava Sculpture is one of the leading schools in Indian Sculpture, which has been neglected by Western as well as Indian Scholars alike with the exception of some notes here and there.

The author has undertaken an extensive survey of western Maharashtra and a number of temples not noted by earlier Scholars, have been discussed. These temples date approximaely from 1000 A.D. to 1400 A.D.

The major part of the book consists of an analysis and an appreciation of an analysis and appreciation of all these figures as an expression of plastic art. However, other important aspects have been discussed summarily.

Sculptures are revealed here through more than hundred photographs and some sketches, representing and whole range of Yadava sculpture. It is hoped, scholars and research students of Indian art and Indology will find the book to be of great interest.

SIKHISM

Concept of Man in Sikhism—by Lajwanti Lahori. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd. 1985. vi + 147pp. Biblio. Rs. 80.

'Wonders are many but none more wonderful than man', Great indeed is man; it appears that the macrocosm is an old and internal philosophical problem, which has always been a challenge to thinkers.

The author in her present work carries out an in-depth study of the Sikh scriptures with a view

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to present a systematic exposition of the concept of man in Sikhism. After presenting a brief account of Sikh history and philosophy, she sets forth the Sikh views covering various dimensions and aspects of man, viz., nature and constitution of man; his position in relation to God, universe and society; purpose of his existence, and attainment of summum bonum.

According to the Sikh view, man is an integral unity of matter, life, mind and spirit. He is the central figure in the universe. His infinite creative powers and his capacity to deepen his inwardness endow him with the potentiality to realise the Absolute within. Sikhism advocates a time technique of *Nem Marga* which aims at turning the outward flow of mind towards the inward deeper and deeper reality culminating in spiritual experience of the Ultimate.

Junior Encyclopaedia of Sikhism—Comp. by H.S. Singha. New Delhi, Vikas Publishing House, Pvt. Ltd., 1985. 181pp. [ISBN: 0-7069-2844-x]. Rs. 50.

The book is an attempt to provide a handy reference book on Sikhism—its important principles, personages and places connected with it. It caters to the needs of all enlightened people—young and old. Keeping this objective in mind, emphasis has been laid on extensivity rather than on depth.

Sikhism is the most recent among world religions. This has its own strengths—the most important of them being its present-day relevance. There is no mythological symbolism to be disentangled and interpreted. But because it is recent, its literature in various languages and its dissemination still needs a lot of effort. While the teachings, concepts and principles of Sikhism are fully evolved, their documentation especially in English is still in a process of evolution. The book will be immensely helpful to the readers in getting the basic up-to-date information about Sikhism and also the right orientation for the study of this great religion. It is planned for easy use and should be a prized possession of every educated person.

Sikh Concept of the Divine—Ed. by Pritam Singh, Amritsar, Guru Nanak Dev University Press, 1985. vii + 223pp. Biblio. Rs. 48.

All religions are unanimous that the Ultimate

Reality is unfathomable. In the Sacred Book of Sikhs, Guru Granth Sahib also one may come across any number of divine attributes, but those which must have struck the founder of Sikhism, Guru Nanak as the most prominent and essential, were woven by him into a short rhythmic composition, called the *Mūl Mantra*, the seminal formula, consisting of 14 basic structural units. The Sikh concept of Divine present scholarly opinions on the philosophical, sociological and theological aspects of the basic credal formula. The present volume contains selected papers presented in a U.G.C. Seminar on *Mūl Mantra* organized by the Department of Guru Nanak Studies in 1973. Besides, three more papers on related themes which were secured later have also been incorporated. It is hoped that the present volume will prove to be a modestly valuable addition to the existing literature on the Sikh Theology.

SOCIOLOGY

Enlightened Citizenship. New Delhi, Ramakrishna Mission, 1985. xiv + 485pp. Rs. 35.

The very concept of citizenship presupposes that we are aware of the fact that we live in a society. In this society others also live, besides oneself. And everyone is intrinsically important. These are the basic facts.

Man, by and large, has not yet proved by his conduct that he considers everyone as intrinsically important as himself. In India at least we have not proved it.

It is in this context that some Vedic concepts would appear to be simply amazing. Take, for example, the Vedic idea of *parasparambhava* mutuality of concern. This idea has its root in a highly developed social consciousness, which is not so much in evidence in our times.

Image of Society as Depicted in Sanskrit Mahākāvya—by Ram Dutt. Bhiwani, Ritu Publishers 1985. 188pp., Biblio. Rs. 90.

The "Historical Mahākāvya" is neither only a history nor purely a poetry but it is history blended with poetry or vice-versa. Thus the *Historical Mahākāvya* is a work having all the elements of Mahākāvya along with the matter of

historical importance and use. In such a work the historical facts are to be true and real, corresponding to the historical data available elsewhere, but this is also subject to poetic ornamentation and exaggerations. Out of this ocean we have to pick up the pearls.

The Socio-Economic Study of these Sanskrit Historical Mahākāvya provides the Image of Society of the Mediaeval Period (i.e. 1500-1900 A.D.) with special reference to the Princely States of Rajasthan and the Mughal Emperors of Delhi.

The Scholars and Students of Sanskrit, History, Sociology and Indology and Culture will find this study useful and fascinating on their way to study and further research.

Inner Conflict of Tradition: Essays in Indian Ritual, Kingship and Society—by J. C. Heesterman. Delhi, Oxford University Press, 1985. ix + 255pp., Notes. [ISBN: 19-561863-7]. Rs. 175.

This work examines through a series of erudite essays on Indian thought and society how far India is a 'traditional society' irrationally resisting change; the repository of a hallowed but obstructive tradition despite its undeniable economic and technological progress.

The thread that runs through and knits the essays together is the inner conflict in Indian tradition; the sharp dichotomy between the ideal and the reality. The author argues that although inevitably there must be a considerable distance between the two, in the West the ideal is viewed in direct line with reality, while in India there is a sharp break and the two are, as a matter of principle, incompatible.

In this polarisation of the ideal and reality, or the 'great' and 'little' traditions, the author argues that a third tradition has intervened, the 'tradition of modernity' exemplified by the modern state. Its distinctive feature is the principled denial of the gap between the two orders and total identification of the mundane with the transcendent order. Modernity then, means the integration of the mundane and the transcendent orders into one explosive reality.

In these essays the theme of conflict between the ideal and reality, and the impact of modernity is explored and developed by an examination of significant facets of Indian thought, society and

history; the relationship of the Brāhmin and King, of them with society, the role of the caste system and vedic ritual, the impact of the Mughal invasion and Western expansion, etc.

Knowledge and Intervention: Studies in Society and Consciousness—by Debiprasad Chattopadhyaya. Calcutta, Firma K.L.M. Private Ltd., 1985, vi + 333pp.; Biblio. Rs. 200.

For about the last two decades the author has been trying to develop a central theme in the seminar-papers, special lectures delivered in several Universities in India and abroad and in papers contributed to various felicitation volumes. In the present book these are being collated with modifications considered suitable to give the shape of a coherent monograph.

The main point of his theme is that with the emergence of class-divided society and the consequent separation between manual labour and mental labour—there emerges in human consciousness what Marx called the "metaphysical mystification of reality", which, chiselled by the philosophical tools, assumes the form of the idealistic outlook, hampering the development of science or the effort to understand and thereby control nature. In the meanwhile there also accumulates a great deal in the general fund of human knowledge in interpreting nature. But this knowledge remains incompletely beneficial for mankind so long as the basic class-structure of society with its characteristic illusion is not removed by active intervention by men and women, overthrowing the class structure of society. Hence is the general title chosen for the present book in which the author moves with his characteristic clarity of expression through a mass of materials both Indian and European.

The Positive Background of Hindu Sociology: Introduction to Hindu Positivism.—by Benoy Kumar Sarkar. Delhi, Motilal Banarsidass, 1985 (Reprinted). 697pp. (Published Originally in Sacred Books of the Hindus Series Vol. 32) [ISBN: 0-89581-819-1] Rs. 200.

The work is mainly an analytical study of Śukrācārya's code, so that the data of Hindu Sociology collected here reflect generally those phases of

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Indian cultural evolution which have influenced the authors of the Śukra cycle. *The Positive Background of Hindu Sociology*, therefore, is more or less a statical picture, and represents chiefly such landmarks in the culture-history of the Hindus as are embodied in the single document Śukraniti.

The Introduction to Śukraniti has been called the Positive Background of Hindu Sociology because Śukraniti as a Nitiśāstra, Arthaśāstra, Dharmaśāstra, or Dharmasūtra deals mainly with the topics implied by such Hindu Categories as Dharma (morals), Artha (interests) and Kāma (desires and passions) as opposed to Mokṣa (liberation); and hence a study in Śukraniti should properly be a study in the non-mokṣa or non-transcendental and non-mystical i.e., the secular, worldly, materialistic and 'positive' elements of Hindu social economy.

Tribal Social Change in India—by K. L. Kothari.
Delhi, Himanshu Publications, 1985. iv + 146pp.
Biblio. Rs. 100.

The Bhil tribe which lived in happy isolation with its own mythology, customs, rituals, and life style for centuries is now confronted with the problem of massive social change resulting from the opening of their isolated country through the introduction of development plans, education, new technology, in short, modernisation. The present work is concerned with the problem of the direction of social change.

The author argues that planned development programmes are oriented to the achievement of a type of tribal society which is in utter disregard of the existential tribal social structure. He suggests that the tribal social change policy should centre round tribal institutions which have strength to lead the society ahead. It would be erroneous to assume that the tribal society has no strength and, therefore, has to be wholly damned. He pleads that there are strengths in the tribal society and these need to be re-enforced. The present study based on the empirical data argues that the future formation of tribal society should take into consideration the arthogenetic tribal inner-structure. This will enable the masses of tribal people to move ahead in a confident way while retaining their identity.

TIBETOLOGY

In Exile from the Land of Snows—by John F. Avedon.
London. Wisdom Publications, 1985. 479pp.
Biblio. [ISBN: 0-86171-029-0]. £ 7.95.

For over 2,000 years, Tibet held itself aloof from the affair of the world. Perched at 15,000 feet, in the shadow of the Himalayas, it was a feudal kingdom of peasants, whose temporal and spiritual leader was the Dalai Lama. *In Exile from the Land of snows* gives us, for the first time, a complete and graphic account of how this tranquil, isolated nation was wrenched into the nightmares of the twentieth century and how her patient, gentle and courageous people have resisted their fate.

The story begins in 1950 when Tibet was invaded by the newly triumphant People's Liberation Army of Communist China. Routing the meagre Tibetan forces in three weeks, the Chinese compel the Dalai Lama, just turned sixteen, to administer a puppet government under their tutelage. "Democratic reforms" follow that strip the inhabitants of their land, their property and all other human rights. Revolt is inevitable, and in 1959, following a massive uprising in Lhasa, the capital, the Dalai Lama is forced to seek refuge in India. What happens next is completely unexpected. The Dalai Lama and the 100,000 exiles who eventually join him do more than survive; they flourish giving new life to their unique heritage and holding fast to their dreams of a free and independent Tibet. Working feverishly they scratch farms out of jungle, build libraries and monasteries, create an independent school system and establish a democratic government in exile.

John F. Avedon tells us the story in terms of some of its central people; a young man who has since risen to the highest.

Potala Palace of Tibet—Ed. by Pan Shicong and Yang Keling. Tr. by Liu Shengqu, New Delhi, Vikas Publishing House Pvt. Ltd. 1982. 121pp. + 97Pl. Append. Rs. 295.

This album is the first book to give the reader an inside picture of the Potala Palace of Tibet which was built in the 7th century and later became the holy residence of successive Dalai Lamas. Compiled by the Shanghai People's Art Publishing

House with the assistance of the Cultural Relics Administration Committee of Tibet and the Institute for Nationality Studies of the Chinese Academy of Social Sciences, it captures the very resplendence of the Lamaist sacred abode. This album is suitable for tourists, architects and all those who are interested in Tibetan culture.

Soundings in Tibetan Civilization Proceedings of the 1982 Seminar of the International Association for Tibetan Studies held at Columbia University—by Barbara Nimari Aziz and Mathew Kapstein, Ed. Delhi, Manohar Publications, 1985. xxix + 397pp. Biblio. Rs. 200.

This volume, in commemoration of Prof. S.K. Saraswati, comprises twenty-three articles from eminent scholars in India and abroad. Discussions cover topics on various aspects of Indian art and culture including architecture, painting, sculpture, numismatics, iconography and socio-cultural study. A short life sketch and a list of select publications of S.K. Saraswati are appended. The richness of Indian cultural life is brought to the fore.

An indispensable book for the students of Indian history and culture.

Born in Tibet as Told to Esme Cramer Roberts—by Chogyam Trungpa. 3rd Edn., 1985. [ISBN 0-87773-333-3]. \$ 9.95.

The teachings of Tibetan Buddhism are an unbroken lineage of spiritual knowledge that over the centuries has been passed down from teacher to disciple. *Born in Tibet* provides a unique account of this tradition as it flourished in Tibet, told by one of the leading contemporary teachers of Tibetan Buddhism. Trungpa's description of his education and early life in a Tibetan monastery is a rare glimpse into the life of an incarnate Tibetan lama, his duties as the abbot and spiritual head of a great monastery, and his intimate and moving relationships with his teachers. There is also an exciting account of Trungpa's daring escape from Tibet into India, fleeing the Chinese Communists. The author's insight and compassion, however, make this much more than a simple tale of escape.

In the epilogue, Trungpa explores his experiences after leaving Tibet and the significance of Buddhadharma for our contemporary society.

Since coming to the United States in 1970, Trungpa's numerous meditation centers and his writings have become a major influence on Buddhism in America. The epilogue provides insight into the recent evolution of the teachings of Tibetan Buddhism and how they are being kept alive and passed on to the people of the Western World.

TRAVELS

A Pilgrims Guide to Planet Earth: Travellers Handbook and Spiritual Directory.—Ed. by Parmatma Singh Khalsa. Rev. Edn. California, Spiritual Community Publications n.d. 320pp. [ISBN: 0-7045-04243]. £ 4.95.

A Pilgrim's Guide to Planet Earth is a travel guide and an international directory and something more than that. Its purpose is to raise our consciousness toward planet earth, to present access to the sacred places of earth,—natural, ancient and modern and to the people who reside there. It is for everyone who desires to better understand this small planet.

Dimensions of Pilgrimage: An Anthropological Appraisal (Based on the Transactions of a World Symposium on Pilgrimage)—by Makhana Jha. New Delhi, Inter-India Publications, 1985. xii + 180pp. Tables. Rs. 360.

Based on the transactions of an International symposium on Pilgrimage, sponsored by the XIth International Congress of Anthropological and Ethnological Sciences, held at Vancouver, Canada in 1983, the present volume throws light on the different dimensions of pilgrimage at both micro and macro levels. How social anthropologists and sociologists look at pilgrimage as a subject in itself? how pilgrimage is a binding force, in spite of vast differences and disparity in economic status, geographical and linguistic obstacles in a country like India? how the institution of Hindu pilgrimage functions in a democratic way? and how the different centers of pilgrimage and their networks help us understand the civilizational integration and solidarity are some themes discussed in the book.

There are fifteen chapters, written by eminent

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scholars and specialists of both India and abroad. The first chapter delineates the importance of anthropology of pilgrimage, flaws in contemporary pilgrimage studies and defines the lines on which the studies be conducted. The second chapter traces the origin, spread and nature of Hindu pilgrimage. The other essays largely supported by case studies pertain to various religious pilgrimage centres viz. Tirumala—Tirupati Devasthanam; Chamundeshwari Ritual Complex; Myths and Legends of Mithila; Ujjain; Politicalisation of Hindu Tirtha—Jagannath Puri; Bakreswar Temple; Kashi; Pilgrimage in Garhwal Himalaya and one chapter on 'Suvisurat' a modern Finish angle of pilgrimage and another on pilgrimage among the Indian Christians. The study features, the origin, the location of the sacred spot, its popularity, patronage, number of pilgrimage visiting, rituals observed, myths associated.

There are different photographs, depicting some of the important Tirthas and some important events of the deliberations of the world symposium. The present volume will serve the cause of those interested in the philosophy, history and social anthropology of pilgrimage of different religions and civilizations.

Early Travels in India, 1583-1619—Ed. by William Foster. New Delhi, Oriental Books Reprint Corporation. 1985. xiv + 351pp. Rs. 150.

This book contains narratives of seven Englishmen who travelled in Northern and Western India during the reigns of the Emperors Akbar and Jahangir. Though these do not by any means exhaust the list of English visitors of that period who have left us record of their experiences, they include practically all these of real importance, with the exception of Sir, Thomas Roe.

The travellers included are Ralph Fitch 1583-91; John Mildenhall 1599-1606; William Hawkins 1608-11; Nicholas Withington 1612-16; Thomas Coriyat 1612-17 and Edward Terry 1616-19.

Tour and Pilgrimage in India—by R.N. Pillai. New Delhi, Gitanjali Publishing House, 1985. 192pp. Pl. Rs. 130.

The contents of this book are largely the result of the peregrinations of the author in India and cover in a small compass the rich and varied ex-

perience a tourist might look forward to, as he moves from one end of India to the other. A land of incomparable charm and beauty, India is still waiting to be discovered not only by the foreign tourist but indeed by the Indian himself for an intensity of emotional experience.

While listing the major attractions in categories such as, history, archaeology, wildlife, hill stations, seaside resorts, scenic spots, monuments of artistic and technological excellence etc. special care has been taken to bestow adequate attention on temples, holy spots and places of pilgrimage. The pilgrim in a hurry wanting to make a quick round will do well to provide himself with a copy of this book. The general tourist will find it equally interesting and useful since it gives him a State-to-State description, starting from Tamil Nadu in the south and progressing in a circular fashion touching all the States and Union Territories, naming all the tourist-muts, important hotels in various categories, air, rail road connexions etc. The book is also well illustrated with photographs of historical monuments, scenic spots, temples, pilgrim centres, architectural marvels and some of modern India's achievements.

Traditions of Tirthas in India: The Anthropology of Hindu Pilgrimage—by Baidyanath Saraswati. Varanasi, NK Bose Memorial Publications, 1985. 44pp. Biblio. (Man and Tradition Series, 3). Rs. 50.

The concept of 'sacred complex' ranges across widely diverse dimensions. One of the dimensions which have been suggested elsewhere displays the resilience of secular institutions running along the sacredotal system. Much of it has been obtained from the self-view of the 'insiders' of a tirtha (sacred site, place of pilgrimage), of the people living there as citizens, not pilgrims. What emerged in this study was unconventional but refreshing. In conclusion, it was noted that, unlike Semitic cultures, in Indian tradition the sacred is in tune with the secular and hence we cannot possibly draw an exclusive model of the sacred complex to which the secular would be peripheral.

Another dimension of the sacred complex, which awaits examination and which indeed is of prime importance, relates itself to a synchronic-diachronic view of the organization of its traditions. The study of Kashi has shown that it creates

and accommodates varieties of sacred traditions. But if this is so, then what is the basis for the relationship between one tradition and another? How could the unity of a civilization come about through pilgrimage? And why was the diversity of traditions allowed to perpetrate? These are some of the basic questions which must be examined closely to achieve such understanding of the traditions of tirthas as is still lacking in anthropological literature.

Travels in Tartary—by Evariste-Regis Huc; Ed. by H. d'Ardenne de Tizac and Tr. from the French by W. Hazlitt. Varanasi, Prithvi Prakashan, 1985 (Reprinted). ix + 229pp. Rs. 215.

Evariste-Regis Huc was born August 1st, 1813, at Toulouse. At the age of twenty-four he entered the Lazarist Order, and in 1839, soon after his ordination, he went out to China. There he spent several years at various missions studying Chinese and making numerous translations. In 1844 he and another missionary, Pere Gabet, were sent to explore the newly-created apostolic vicariat of Mongolia, and for the following two years they wandered through Tartary, Tibet, and China, making their way as far as the Forbidden City of Lhasa, where they lived for some time. Huc returned to Europe in 1852 and died at Paris, March 31st 1860.

His account of his journey the famous *Souvenirs d'un voyage dans La Tartarie, le Thibet, et la Chine pendant les années 1844-1846* was published at Paris in 1850. The English translation by W. Hazlitt, was brought out the following year. In 1925 H. d'Ardenne de Tizac prepared a new edition for modern readers. He has thus far edited only the first volume, and the present edition of the Hazlitt translation has been prepared in conformity with his version. The illustrations are taken from the woodcuts of the first English edition.

USEFUL ARTS

Crafts of Gujarat—Ed. by Jasleen Dhamija. Ahmedabad, Mapin, 1985. xvi + 167pp., Pl., Gloss. (Living Traditions of India) Rs. 295.

We agree that no nation today enjoys so rich a

craft tradition as does India. That few countries compare for wealth with the Indian State of Gujarat is less well-known. This publication and its companion on Textiles of Gujarat will clarify this.

Here on the northwest frontier was the confluence of many cultures, Aryan and Hellenic, Parthian and Mughal. The great religions—Buddhist, Hindu, Zoroastrian (Parsi), and Islamic—also conjoined here, leaving a backwash of ritual and custom, pattern and style. While the vastness of Gujarat includes the court of Baroda and cosmopolitan Ahmedabad, its great traditions rise from the earth and the villages. Rightly, this is the book's concentration. From an insider's point of view, experience fine examples in excellent photographs contextually documenting ornament, its makers and wearers.

In layman's English, with correct Indian terms, we read to Kutch and Saurashtra, of embroidery ranging from naive to magnificent, woven brocades, plangi, and patola the world-famous double ikats woven only in Patan. The book covers hand-raised and especially cast metals, pottery, and stone work—the renowned tracery screens. We see the carved wood balconies and house fronts still found in old cities. And we find the colour of Gujarat: fiery and sometimes fierce, full-bodied, sensuous, and alive. Through it all comes contact with a world more dynamic than most of us know.

Kalamkari: Painted and Printed Fabrics from Andhra Pradesh—by Nelly H. Sethna. Ahmedabad, Mapin, 1985. 94pp. Append. Biblio. (Living Traditions of India). Rs. 195.

Kalamkari is the craft of painted and printed fabrics from the southern State of Andhra Pradesh. It derives its name from the kalam or pen with which the patterns are traced, and is an art form that developed both as a purely decorative one and also for religious ornamentation.

Nelly Sethna is one of those responsible for the revival and revitalization of this art and for its current popularity. Here she traces the development of Kalamkari in Masulipatnam and Srikalahasti, the two towns of Andhra whose craftsmen, produce the beautiful fabrics that have become famous the world over.

Primarily a visual book, the exquisite textiles are reproduced in their true colours, reflecting the

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mellowness of vegetable dyes. An appendix gives details of plants, minerals, and processes used to produce the cloth.

Music in Indian Art—by M. Hariharan and Gowri Kuppaswamy. Delhi, Sundeep-Prakashan, 1985. xi+143pp. + 63 Pl. Biblio., Gloss. Rs. 250.

From the evidence contained in the creative literature, texts and manuals, sculptural reliefs, architectural monuments, inscriptional and epigraphical records etc., it is obvious that music flourished at all levels of the society and also that each region was culturally related to other regions far and near. And yet notwithstanding these inter-relationships and mutual borrowings, some regions because of migration from other parts of the country and some through the pilgrims, developed distinct cultural identities. The literary, archaeological epigraphical, mural and miniature traditions are the first and the last record which help us study the development of music and dance through the ages.

The main thrust of the present study to find out how far music attained the present state of perfection through visual art forms or in other words non-performing art-forms like sculpture, painting etc., for which the temples are the main sources, and also to trace if any continuous link could be established to the development of music and musicology through the ages.

Ramayana in Nail Drawings (Balakanda)—by Sista Ramakrishna Rao. Hyderabad, Tirumala Tirupali Devasthanam. 1985. 230pp. Rs. 128.

In this collection Sri Ramakrishna Rao has pictorially interpreted the Ramayana text. This volume contains 92 illustrations done in nail-art depicting various situations in Balakanda. This volume is splendid not because of its textual content but because of the pictorial element delineated in the nail-art of Sri Ramakrishna Rao.

Rural Art of the Western Himalaya—by K.C. Aryan and Subhashini Aryan. New Delhi, Rekha Prakashan, 1985. 99pp. + 84Pl. Biblio. Rs. 220.

The arts of Himachal Pradesh are not very well-known except the miniatures of Kangra, Guler,

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Mandi, Kulu, Basohli, Chamba, Jammu etc. which have haunted scholars and connoisseurs over more than half a century on account of their sophisticated charm sensitive treatment. The Chamba rumals were discovered decades ago by A.K. Coomaraswamy but other embroidered objects were brought to light by Subhashini Aryan's book. Himachal Embroidery. Very little has been written on temple architecture and classical style bronzes which were made known to the world by the ceaseless efforts of J. Ph Vogel and Hermann Goetz. But no scholar bothered to write on rural art objects. The pioneer effort in this direction was made by K.C. Aryan, to whom goes the credit of discovering the folk bronzes and putting them on world map with the publication of his book "Folk Bronzes of North-western India" in 1973. Specimens of pahari embroideries in folk style were also unknown before the publication of Himachal Embroidery mentioned above. The team of these two authors travelled through the length and breadth of the whole State and the results of their arduous efforts and study are being published in the present volume. They have mainly concentrated on the hitherto unknown and unexplored objects, and some objects which are more or less known but have not received sufficient attention. The inclusion of woollen shawls, leather objects and the like craft objects would have made this book very banal. So it was decided to leave them out. The text is accompanied by 16 colour and 85 black and white illustrations which will fascinate connoisseurs.

WOMEN STUDIES

अध्यापन कार्य और भारतीय महिलाएं—ले०
अभ्युतानन्द घिल्डियाल एवं विवेक घिल्डियाल ।
वाराणसी, विवेक घिल्डियाल बन्धु, १९८५ ।
घ+२१५ पृ० । ह० २५ ।

इस पुस्तक का मुख्य विषय शिक्षा के क्षेत्र में भारतीय महिलाओं की भूमिका का विवेचन करना है । किन्तु प्रसंगवश शिक्षा क्षेत्र की अनेक वर्तमान समस्याओं पर भी पर्याप्त प्रकाश डाला गया है ।

प्रथम अध्याय में शिक्षा पर पाश्चात्य प्रभाव का विवेचन करते हुए, शिक्षा में राजनीति के प्रवेश, अंग्रेजी का व्यामोह आधुनिक और प्राचीन शिक्षा का तुलनात्मक अध्ययन, भारतीय महिलाएं शिक्षण कार्य को ही क्यों प्राथमिकता देती हैं, आदि विषयों का अध्ययन प्रस्तुत किया गया है। दूसरे और तीसरे अध्याय में, अध्यापन कार्य में, गृहणी और माता के रूप में नारी की भूमिका का विवेचन है। अगले अध्यायों में अध्यापन कार्य करने वाली महिलाओं की जिम्मेदारियों, समस्याओं और भूमिकाओं की समीक्षा की गई है।

लेखक ने सरल और धाराप्रवाह हिन्दी में विषय का अच्छा प्रतिपादन किया है। प्रकाशन की दृष्टि से पुस्तक का स्तर सामान्य है।

Devi and the Spouse Goddess: Women, Sexuality and Marriage in India—by Lynn E. Gatwood.
New Delhi, Manohar Publications, 1985. xiii+206pp. Biblio., Rs. 125.

Over the centuries the idealized roles women were expected to play in Indian society have embodied in images of Hindu deities. Society, particularly the male Brahmanical elite, expected decent upper caste women to conform to the image of the benign spouse Goddess. The upper caste women, like the Spouse Goddess, was expected to be a worshipful and dutiful mate to her husband.

Devi has her probable origins as an earth Goddess in the Indus Valley Civilization. She represents overt sexuality and enjoys parity with males in economic and political activity. In her various modes she embodies the egalitarianism and open sexuality exhibited by lower caste Hindu women.

Scholars have often confused the Spouse-Goddess-out-of-control with Devi and have not understood the interplay of these images of goddesses and women's status in Indian society.

नारीगीतम् —ले० शंकरदेव अवतरे । दिल्ली,
साहित्य सहकार, १९८५। ३६० पृ०। ६० प२।

नारीगीतम् काव्य विधाता की अनन्यसामान्य कृति

नारी का एक गीतिमय सर्वांगीण चित्रण है। इसमें नारी के किसी स्वरूप-विशेष को नहीं अपनाया गया है, बल्कि नारी का समष्टिगत चिन्तन ही नारीगीतम् का आधार-फलक है। इस काव्य में नारी के स्थूल आकर्षण की विवशता से लेकर उसके आन्तरिक सौन्दर्य की व्यवहारिक और दार्शनिक निष्पत्तियों में उसकी उदात्त महिमा को परमात्मा की अद्वितीय शक्ति के रूप में विकसित होते देखा गया है। ब्रह्म की आत्मरति यानी एक-से दो होने की इच्छा के रूप में सृष्टि का प्रादुर्भाव ही उस मूल प्रकृति या माया के अधीन है जो नारी की कल्पना का रूपान्तर है। माता, बहन, पुत्री और पत्नी से लेकर नारी के दिव्यरूप की छाया न केवल दैत्यमर्दिनी दुर्गा के अनेकानेक रूपों में देखने को मिलती है, अपितु उसके अनेकानेक ऐतिहासिक व्यक्तित्वों के रूप में सार्वजनीन और सर्व-स्तुत्य बनी हुई है।

प्रस्तुत काव्य दो खण्डों में विभाजित है। पूर्वार्ध में ११६ छन्द और उत्तरार्ध में १४० छन्द हैं। मूल छन्द संस्कृत भाषा में गुम्फित हैं। प्रत्येक छन्द के बाद उसकी संस्कृत व्याख्या दी गई है। जिसमें शब्दार्थों के साथ-साथ, व्याकरणगत टिप्पणियां भी दी गई हैं और छन्द में प्रयुक्त अलंकारों का निर्देश भी किया गया है। उसके बाद, हिन्दी व्याख्या दी गई है और अन्त में अंग्रेजी अनुवाद भी दिया गया है। इस प्रकार काव्य का रसास्वादन हिन्दी और अंग्रेजी जानने वाले पाठक भी सरलता से कर सकते हैं।

काव्य का भावपक्ष जितना सबल है, कलापक्ष भी उतना ही उत्कृष्ट है। कवि को संस्कृत वाङ्मय का व्यापक ज्ञान है जिसका प्रमाण काव्य में स्थान-स्थान पर दृष्टिगोचर होता है। उसे संस्कृत भाषा पर पूरा अधिकार है और उसमें अपने भावों को स्वाभाविक रूप से सरल भाषा में अभिव्यक्त करने की क्षमता है। रूपक, दृष्टान्त, अर्थान्तरन्यास,

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उपमा, उत्प्रेक्षा, काव्यालिंग आदि अनेकानेक अलंकारों की छटा यत्र-तत्र दृष्टिगोचर होती है। भाषा में वैदर्भी शैली को अपनाया गया है उसमें दुरुहता या पांडित्य-प्रदर्शन की झलक कहीं दिखाई नहीं देती। भाषा सर्वत्र प्रसाद गुणमयी है; तथापि संस्कृत, हिन्दी और अंग्रेजी टीकाएँ पाठक को सदा सुलभ हैं।

नारीगीतम् कुल मिलाकर आधुनिक संस्कृत काव्य का एक अनुपम उदाहरण है।

रामकाव्य में नारी—ले० विद्या। दिल्ली, प्रकाशन संस्थान, १९८५। xii+३८० पृ०। ग्रन्थसूची।
र० १५०।

यह कृति जहाँ एक ओर रामकाव्यों का संक्षिप्त परिचय प्रस्तुत करती है वहाँ दूसरी ओर तत्कालीन समाज में नारी की सामान्य स्थिति एवं नारी-विषयक धारणाओं को नए आयाम देती है। इसमें नारी के पारिवारिक एवं सामाजिक जीवन-चित्रण को विश्लेषित करते समय विवाह सम्बन्धी विवेचनाओं, कन्यादान, अन्तर्जातीय विवाह, पुनर्विवाह आदि का उल्लेख इस प्रकार किया गया है कि आधुनिक नारी को उससे अपनी अस्मिता की सार्थक पहचान करने में सहायता मिलेगी। डॉ० विद्या ने इस कृति में रामकाव्यों में वर्णित नारी को जिस प्रामाणिकता तथा ईमानदारी के साथ पुनर्जीवित किया है उसे रचना की महत्त्वपूर्ण विशेषता कहा जा सकता है। देवी-देवता, मन्त्र-तन्त्र, नदी-वृक्ष, पुनर्जन्म-पूर्वजन्म, परलोक-स्वर्ग-लोक, कर्म-भाग्य आदि की आज हमारे जीवन में क्या प्रासंगता है इसे 'आदि नारी' के द्वारा वखूबी समझा जा सकेगा।

सूफी प्रेम गाथाओं में नारी तत्त्व : स्वरूप तथा स्रोत (खण्ड-१) —ले० दुर्गावती खुटेडा।
करनाल, नटराज पब्लिशिंग हाउस, १९८५।

xxi+३९८ पृ०; ग्रन्थसूची। (राजस्थान विश्व-विद्यालय की पी०एच० डी० उपाधि के लिए स्वीकृत शोध-प्रबंध)। र० १४०।

'सूफी प्रेम गाथाओं में नारी तत्त्व : स्वरूप तथा स्रोत' नामक शोध-प्रबन्ध में विदुषी लेखिका ने नारी तत्त्व के स्वरूप एवं स्रोत का सूक्ष्म विश्लेषण करते हुये यह प्रदर्शित किया है कि सूफी प्रेम गाथाओं में नारी की क्या भूमिका रही है और इस भूमिका को नारी ने किस प्रकार निभाया है। जहाँ तक सूफी प्रेम गाथाओं का प्रश्न है शायद पहली बार इन प्रेम गाथाओं का इतना मार्मिक एवं तल-स्पर्शी विवेचन प्रस्तुत ग्रन्थ में हुआ है। डॉ० खुटेडा ने जहाँ एक ओर शोध-प्रबंध की सामग्री को अत्यंत वैज्ञानिक ढंग से संजोया है वहाँ दूसरी ओर आलोचना के नवीन मानदण्डों की प्रतिस्थापना भी इस शोध-प्रबंध के माध्यम से प्रस्तुत की है। भाषा एवं भाव—दोनों की दृष्टि से प्रस्तुत ग्रन्थ संग्रहणीय है।

Women and Society: Northern India in 11th and 12th Centuries —by Saroj Gulati. Delhi, Chanakya Publications, 1985. 282pp. Biblio. [ISBN: 81-7001-005-5]. Rs. 190.

In the Vedic times, roughly 3000 to 1,000 B.C. the position of women in the Indian society is said to be almost equal to that of men. But this equality began to be disturbed soon afterwards. By 500 A.D., women were debarred from upanayana, education and were married off at much lower age than before. By 12th century, however, the deterioration was so sharp that men came to regard women as sudras.

This book presents a vivid and detailed account of Various aspects of women's position during 11th and 12th centuries which constitute a period of vast change particularly in the northern Indian society.

Since there is almost no book worth mentioning on women's position during this period of Indian history, this study comes as a pioneering work in the area.

The book describes the position of women in the family relationships, in the family rituals, in some of the social institutions and also in regard to her legal status. Particularly revealing is the chapter on status of the widow.

Although the book is wholly concerned with the 11th and 12th centuries, it has, interestingly, a relevance to the 20th century Indian society as well. For is not the position of a vast majority of

women in today's Indian society almost the same as it was then?

With its wealth of facts and figures, and written in a refreshingly racy language, this book is meant not only for feminist champions, but for all those who are curious to comprehend the highly ambivalent position of women in the Indian society, past as well as present.

Statement about Ownership and other particular of "GLORY OF INDIA"

FORM IV

(RULE 8)

1. Place of Publication : *Motilal Banarsidass,*
Bungalow Road,
Jawahar Nagar, Delhi 110007.
2. Periodicity of its Publication : *Quarterly*
3. Printer's Name, Nationality : *N. P. Jain, Indian*
Whether Citizen of India ? : Yes
Address : *N. P. Jain, Motilal Banarsidass,*
Bungalow Road,
Jawahar Nagar, Delhi 110007
4. Publisher's Name, Nationality : *N. P. Jain, Indian*
Whether Citizen of India ? : Yes
Address : As above
5. Editor's Name : *N. P. Jain*
Nationality : *Indian*
Whether Citizen of India ? : Yes
Address : *Motilal Banarsidass,*
Bungalow Road,
Jawahar Nagar, Delhi 110007.
6. Name and addresses of individual who : *N. P. Jain*
own the Newspaper and are partners of : *Motilal Banarsidass,*
share-holders holding more than 1% of : Bungalow Road,
the total Capital. : Jawahar Nagar, Delhi 110007.

I, N. P. Jain, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd. N. P. Jain

(Signature of Publisher)

Delhi: 28-2-1991

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NEWS

Seminar on Kathopaniṣad, Organised by Academy of Sanskrit Research, Melkote—571431

(at GIPA Auditorium, Malleswaram, Bangalore, Jan. 17-19, 1985)

A lively and intensive seminar was conducted for three days (Jan. 17-19, 1985) on the subject of Kathopaniṣad, in Malleswaram, Bangalore. This Upaniṣad which has been described as combining sublime poetry with profound theology and philosophy, proved to be a remarkably good theme for bringing out the degree to which ancient scriptures can be immediate and relevant for us today.

In his key-note address Prof. A. Srinivasa Raghavan pointed out that there was bound to be an over-lapping of ideas and material, during the course of the lectures, because although each scholar was to present a different aspect, still this would be unavoidable. However in many ways it was precisely this overlapping and repetition, which by degrees brought to life for us the story of the young boy Nāciketas who is gifted by his father to death.

We first of all entered into the historical evolution of Kathopaniṣad, how the ideas at first dimly outlined in the Vedas, gathered greater clarity until a poetic crystallization was achieved in the Upaniṣads—The story of Nāciketas, who represents the real searcher after truth, acted as the central point which drew in the audience. Dr. K.K.A. Venkatachari (Ananthacharya Indological Research Institute, Bombay) made the personality aspect clear, both with a historical perspective and with examples from everyday life which helped the audience enter into the situation of the brilliant young boy. Different papers were given on various aspects such as “Nāciketagni (the sacrificial fire named after Nāciketas)”, “the problem of Supreme Soul and individual Soul”, “concept of Brahman”, “concept of Pranavopāsanā”, “Mokṣa”, “relation of Kathopaniṣad to Bhagavad Gītā”, and “Brahmasūtras”, concept of Sādhanā, variations in readings and accentuations, and so on. The situation of Nāciketas emerged in different ways and it became remarkably evident, to what extent the story of this boy who is said to have been not more than fourteen years old, could be so effective in such diverse ways. Thus one could see how this seeker after truth still after centuries and centuries, stands as a model for the seeker today and Yama can still represent the Guru. Nāciketas is not put off by the pleasant (preyas) which he is offered but is absolutely determined to discover the “best” (shreyas). How this “best” is to be practically

sought, it became evident and is rather differently interpreted in spite of the fact that each scholar was speaking on the same text. But it was precisely this diversity of interpretation which exhibited, the inexhaustable inspiration which could be drawn from this condensed text.

Each scholar made us see and feel Nācīketas from his own particular perspective. The Seminar gained a lot from the fact that there was an appreciatively wide range of Scholars invited. There were those who professed themselves as "traditionalists", e.g. Dr. A. Thiruvengadathan from Madras or Prof. H.S. Varadadesikachar. These people (all of whom cannot be mentioned in the short space allotted) gave an insight into the text, and enabled the audience to see the varying possibilities within the text itself. At the same time a very different approach was presented by Dr. R.M. Varma, the famous scientist and neuro-surgeon. He gave a lively insight into the latest advances in science which it would seem is moving steadily in the direction of what might be called a reconciliation with the religious viewpoint which he called as a more holistic approach to reality as against an analytical one. He stressed the need for both approaches and also how the mystical experiences which have been recorded in the Upaniṣads and other scriptures, far from being unscientific and thus considered by some irrelevant, have tremendous importance in helping each individual to integrate and express his or her experience, especially in the non-physical (i. e. spiritual) realms.

Two christians were also invited to the Seminar and again the basic story of Nācīketas was made to "live" in another way. Dr. Francis Vineeth of Dharmaram College brought an existential approach to the quest of Nācīketas, while Dr. Eris J. Lott of (United Theological College) laid stress on the tremendous relevance of Kathopaniṣad to the ecological crisis of our time. He stressed the affirmation found in the Upaniṣad of "the togetherness or oneness of all beings", and also of the idea of the sanctity of all life and thus need for a caring relationship both between human beings and also between human kind and nature as against an exploitative one. This vision of unity and awareness of others and of nature was an aspect which came up a number of times, and thus again the repetition was helpful rather than the opposite.

The President of the Academy of Sanskrit Research, Sri. M.A.S. Rajan brought out the great need to make the scriptures relevant to young people who could not have the same "natural" access as the members of the older generation. He pointed out how this was not an easy job by any means, and perhaps could not even be tackled by individuals alone and hence the need for groups of people, like the Academy of Melkote to work towards achieving this rediscovery of meaning.

The Academy of Sanskrit Research, Melkote, under the dynamic guidance of its Registrar Prof. M.A. Lakshmithathachar should be congratulated on the efficient organisation of the Seminar. All the papers were cyclostyled so that it was easy for the audience to follow what was being said. The sessions were presided over in a way that made the whole Seminar run smoothly, to achieve the maximum benefit from the Scholars who attended. It is to be hoped that more such meetings will be held so that by degrees a lively interaction between the rich resource of learned Scholarship

representing all the wealth of the Indian tradition can creatively interact with the problems and experience of the modern world with all the broad spectrum which that presents.

Research into Vedas

A unique research project on the Vedas is nearing completion at the local Jai Ram Vidyapeeth. The first phase of project, completed at a cost of Rs. 25 lakh, was inaugurated by the Haryana Chief Minister, Mr. Bhajan Lal, on December 2. It consists of Ved Bhavan, where copies of the four Vedas:—R̥g Veda, Yajur Veda, Sām Veda and Atharva Veda—will be kept. Idols of Laxmi Nārāin, Rāma, Laxmaṇa and Sītā, Kṛṣṇa and Rādhā, Hanumān and Durgā have already been installed in the Bhavan.

The Rs. 1 Crore project is aimed at the “revival of our heritage”, according to Swami Devendra Swarup Brahmachari, founder of the Vidyapeeth. The object of the project is to encourage research into the recitation of Veda mantras and the practical use and applicability of the mantras to everyday life. Experts from all over the world will be invited to do research.

A Vaidic research institute will be the main attraction of the project. The institute will teach how Veda mantras can be used to remove the malefic effects of stars afflicting human race and individuals.

This is for the first time that the practical utility of the Vedas is being explored for human welfare. The institute will train 25 students at a time. A well-equipped library having all works on the Vedas will also be set up. The Swami has approached the Union and Haryana Government for proper teaching and recitation of the Vedas at all universities. The state Government has expressed its inability to take up the project immediately in view of the shortage of Veda scholars in the country. It is here that the Vidyapeeth has stepped in to fill the vacuum and train people.

A 100 room hostel will be attached to the research institute. Ved Bhavan has been so designed as to keep its atmosphere free from pollutants. Not even a water tap has been installed in the Bhavan. To maintain the purity of the entire complex, eating, bathing, washing and other arrangements have been isolated from the main complex to form a separate wing.

The Chief Minister will light at Ved Bhavan a flame which will burn for 11 years. A rashtriya samṛddhi (national prosperity) yajña will commence in April in the research laboratory.

The institute will also conduct research into Āyurveda, Yogadarshan, Gyānyoga, Bhaktiyoga and Haṭhayoga. It will aim at increasing food production by the methods mentioned in Vedas and concentrate on the utility of trees in human life.

The institute will also initiate exchange programme of Sanskrit scholars with foreign countries with the help of the Central Government.

Retracing the route of Marco Polo

From Venice to Beijing sounds as fantastic as from here to eternity. And though Marco

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Polo might not belong quite to eternity, retracing his route is what has brought four intrepid Italians here.

They have a vision, as their leader, Beppe Tenti, says—"To imagine a world without borders". This is not idealism. Rather, it is hard-headed business. For Mr. Tenti is a travel agent in his native Italy.

In the next ten years, he says, tourism needs some new ideas and directions. India, Japan, China, have all been "discovered" by the western tourist. But staying in five-star hotels along the tourist circuit is not his idea of seeing the world.

Adventure tourism is the answer for Mr. Tenti. For this sub-continent, he sees a special role in this trend. For the Himalayan are the "last land in the world not all discovered", he says in his accented English.

And he should know. Having travelled to India 44 times since 1967, he has trekked and hiked extensively and climbed a number of peaks ranging from Deo Tibba to Trishul.

Rare Manuscript of Hindu Law Unearthed

The Asiatic Society has unearthed the source material on which Hindu Law was codified in British India. The material had remained untraced during the last 200 years. Two Sanskrit manuscripts, "Vivādārṇava Setū" and "Vivāda Vāñarṇava" on which the codification was based, were traced recently during cataloguing of the rare manuscripts preserved in the Society. Compiled by Pundit Jagannath Tarkapanchanan, a leading "Naiyayika" of the 18th century, the MSS were compendium on Hindu Law.

Dr. Chandan Roy Chaudhuri, general secretary of the Society, said that the MSS were likely to throw fresh light on the social laws and customs which prevailed in eastern India when the British were establishing themselves in the country.

Restoration of Buddhist Shrine

Blasted by bombs and struck by lightning, the ancient Borobudur Temple is expected to be patched up in time for Buddha's birthday. Restoration of the eighth-century Buddhist shrine should be completed in April, said Mr. Gusti Ngurah Anom. The Antara News Agency quoted Mr. Gusti as saying two statues of Buddha had been so badly shattered that it was impossible to piece them together. Borobudur, one of the largest Buddhist shrines in the world, is located in the world's most populous Moslem nation.

Icon of Viṣṇu Found

The Haryana Archaeology and Museum Department has discovered an exquisitely carved icon of Viṣṇu at Kanwari village, 26 Km south of Hissar.

The deity stands on a lotus pedestal and wears a high crown, ear ornaments, a necklet, a necklace, a sacred thread, armlets, girdle and anklets. Shrivatsa, a symbol representing Goddess Lakṣmi, is shown on the chest. The deity holds a rosary in his

normal right hand raised to the level of the shoulder in Abhaya, a mace and a disc in the rear right and left hands and a conch in the suspended normal left hand.

A few other relics, including the lower portion of a Mahiṣamardini image and a Jaina Tirthankara in the Kayotsara pose, have also been recovered. There are two old mounds in the village.

Institute of Buddhist Studies

Institute of Buddhist Studies, Berkeley, California, the relationship of this organization as an affiliate of the Graduate Theological Union was approved in principle by the GTU Board of Trustees. This arrangement marks the first time that another major world religion has joined in a consortium with theological schools from the Judeo-Christian tradition. The GTU is the co-ordinating organization for the largest concentration of theological educational resources in the world. Through affiliation with GTU, the Institute of Buddhist Studies will have its degrees accredited by the appropriate regional, state and national agencies. Such affiliation and accreditation will give IBS national visibility and academic credibility as it participates as an educational peer with the other members of the GTU.

Rāmāyaṇa Relevant, Says Indologist

A Soviet Indologist, Professor E.P. Chesilev, underlined the Rāmāyaṇa for spreading the message of brotherhood and spiritual and moral values, Opening a two-day international Rāmāyaṇa Conference on "The contribution of the Rāmāyaṇa in world peace and human understanding" in Ayodhya, he said that in the present context of the world situation, the teachings of the Rāmāyaṇa were relevant.

The conference was attended by scholars from several countries including U.S.A., Trinidad, Thailand, Britain and Surinam.

Borobudur Rocked by Blasts

Several bombs exploded at the ancient Buddhist temple of Borobudur in Central Java on 21 January, 1985, the Government said.

Minister of Education and Culture Nugroho Notosusanto told reporters after meeting President Suharto there were no reports of injuries. He said "terrorists" were responsible for the blasts at the eighth century temple.

The Borobudur, one of Indonesia's most valued monuments, was reopened to the public in 1983 after a \$ 24 million restoration programme sponsored by the UNESCO.

A temple official, telephoned from Jakarta, told Reuters that nine bombs went off—four of them near the main stupas at the top of the temple and five lower down.

Research in Dvaita Philosophy

The Uttaradi Mutt has set up an International Foundation for Research in Dvaita Philosophy at a cost of Rs. 10 lakhs and another national institute of Dvaita, and Sanskrit studies at a cost of Rs. 15 lakhs.

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The Mutt will also be establishing a national library on Dvaita Philosophy at Hoskote at a cost of Rs. 10 lakhs.

Ancient Chinese Goglets Found

Two Chinese porcelain goglets belonging to the period between 10th and 11th century were found in house at Sembodai village, about 10km from Vedaranyam, in Tamil Nadu's Thanjavur district.

This discovery along with several Chinese porcelain pieces, assignable to the same period, found during recent excavations at Gangaikondachollapuram in Thanjavur district, gave an indication of the commercial and cultural contact ancient China had with Tamil Nadu, particularly during the Chola Period.

Mughal coins found in Rajasthan village

Silver coins dating back to Akbar the Great's reign have been discovered in Old Zawar village in Udaipur. A clay pot containing 29 silver coins were found during excavation at a smelting site near the deserted village, a few km from the modern township of the Hindustan Zinc Limited's Zawar group of mines, 44 km south of Udaipur.

The coins bearing inscription in Arabic read "Allahu Akbar, Jalla Jalalahu", (God is great and bright is his glory) on the obverse side, with the name of the Ahmedabad Mint, 39 Illahi year and month on the reverse which corresponds to the year 1593 A.D. The coins are roughly 21 mm in diameter each weighing approximately 11.4 grams. The exciting discovery was made by Mr. Lalit Gurjar, a Senior Geologist in the Hindustan Zinc Limited.

The excavation was a continuation of an archaeo-metallurgical investigation initiated in 1982-83 by Dr. P.T. Craddock of the British Museum, London in collaboration with MS University, Baroda and the Hindustan Zinc Limited.

Khajuraho Sculptures blackening

Many of the famous sculptures of the 11th-12th century Khajuraho temples are endangered. Some of the sculptures on the south and north sides of the Lakshmana and Khanderia temples have turned black due to the action of excessive rains on the sandstone. In some corners of the Temple moss has grown where rain water must have seeped through.

The Archaeological Department is slowly undertaking chemical treatment of the sculptures.

The pace at which the blackening of the sculptures takes place, gives the impression that most of the priceless depiction of the Chandela era, including the exclusive scenes, will vanish within the next four or five years, obliterating Khajuraho from the world tourist map.

There were, at one time, at least 85 of these temples. Only 25 of these are left now. Of these, only the Jain temples are preserved with some care as they are being looked after by representatives of the community.

Ruins of Buddhist Monasteries Found

Ruins of ancient Buddhist monasteries and stupas have been found on the hillocks near the district town of Panna in Madhya Pradesh. A two storeyed cylindrical stupa has also been found in the area.

Noted archaeologist Thakur Mahendra Prasad, who surveyed the hillocks, said the Buddhist monuments belonged to the seventh or eighth century. Ruins of a Shiva temple were also found near a monastery.

Seminar on Tibet in Switzerland

An international conference on Tibetan Religion and Culture was held in Switzerland from July 20 to 23, 1985.

The conference, organised jointly by the Council for Religious and Cultural Affairs, Dharamsala, and the Office of Tibet in Switzerland, took place just before the Dhue-khor Wangchen (Kalachakra) there. It was inaugurated by H.H. the Dalai Lama.

Over 150 scholars and academicians participated in the conference. They included Tibetan scholars teaching in Western Universities, working institutions such as libraries and museums, Lamas and representatives of the Tibetan Buddhist centres spread throughout the free world.

(a) Religion

The four traditions of Buddhism and the Bon religion in Tibet, their history, lineage, monastic institutions in chronological events; e.g. the spread of Buddhism in Tibet.

(b) History

- (i) The History of Tibet from Nyatri Tsenpo to Lang Dharma;
- (ii) From Lang Dharma to the reign of the Sakyas;
- (iii) From the Sakyas to the establishment of the Gaden Phodrang form of Government;
- (iv) From the establishment of the Gaden Phodrang to present times. This section also included a topic on the Tibetan minister Thonmi Sambota.

Literature

- (c) History of the Tibetan language and script;
- (d) The transformation of the Tibetan language and literature through modern times by examining the spelling of words and making comparisons with major language families;
- (e) Poetry and composition and their change through the course of time and history;
- (f) Tibetan grammar, astrology, architecture, iconography, medicine, metaphysics and drama.

Under-Sea Gravity Walls at Dwarka Temple

Dwarka, the abode of Lord Kṛṣṇa was probably established between 14th and 15th

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century B.C. and its inhabitants appeared to have had the know-how to erect gravity walls that could withstand sea erosion.

This finding has been made by the National Institute of Oceanography which recently conducted underwater archaeological investigations in the Arabian Sea waters around Dwaraka.

Dr. S.R. Rao of the Goa-based institute, who led the marine archaeological expedition last December, said that the excavations had established that the ancient Dwarka township belonged to the Mahabharata period as referred to in our scriptures.

Speaking at the Indian National Science Academy, Dr. Rao said the excavations revealed that the land connecting Dwaraka's island to the mainland was submerged in circa 14th century B.C. The generally accepted date of the Mahabharata was 1424 B.C.

Excavation in the forecourt of Dwarkadish temple revealed the destruction and submergence by the sea of two "protohistoric settlements of 15th-14th century B.C." and three temples which were built between the first century B.C. and ninth century A.D.

Dr. Rao said a potential site for survey was discovered in the island of Bet Dwaraka, 35 km from Dwaraka, which is also known as Shankhodhara, one of the pleasure resorts of Lord Kṛṣṇa. "It is highly probable that the island of Bet Dwaraka was connected to the mainland 5,000 years ago".

He said it had also been established that there was another settlement at the site of the present Dwarka. This settlement is believed to be the legendary Kusasthali on the ruins of which Lord Kṛṣṇa is thought to have built Dwarka.

Dr. Rao said the ceramic and structural evidence at Dwarka indicated the existence of the township in the island which was almost contemporary with the earliest settlement noticed in the onshore excavation of the town. It was also noticed that the rubble wall in the cliff section was destroyed by sea.

Taipei Mahāyāna Vihāra Press Publishes Buddhist book for the Blind

(Taipei) The Mahāyāna Vihāra Press entrusted Taipei Welfare Improvement Assn. for blinds is to publish a dotted words Buddhist book for the blinds. The first book named "The Bridge of Merciful Cloud" has already been published by the Publication Centre of Welfare Improvement Assn. Totally 20 duplicates have been made. These books will be donated to blind Man's schools and libraries to help blinds believe in Buddhism. It is expected that the 2nd book named "Sakyamuni Buddha's stories" will be published. Originally this book was written in English. Mao Pan-yen translated it from English into Chinese.

On the basis of the concept of equality, the Mahāyāna Vihāra Press proceeded in publishing books for blinds. Those cultivating Bodhisattva's practice should take active action to help physically defected men believe in Buddhism.

The Vedas in Russian

The Russian translation of the two Vedas Ṛg and Atharva have been published in the Soviet Union.

Translated by poet Vladimir Tikhomirov and commentaries written by the noted

indologist. Mrs. Tatyana Yelizarenkoya, the work is titled "May the Earth and the Heaven Hear Me."

Vajradhātu Inherits Art Collection

The Vajradhātu Buddhist Centre, under Chogyam Trungpa Rinpoche, in United States had inherited a large collection of Tibetan arts from the late Madame Ganna Walska, the Centre's journal reports.

The collection, numbering 800 includes Thankas, images, decorative plates and ritual objects.

Madame Walska, a well-known soprano died in March 1984 at the age of 100. She was given the Tibetan art collection by her late husband, Alexander Smith Cochran in the forties to which she later added a great deal. She had named Vajradhātu as the inheritor of her Tibetan Art Collection in her will.

While Vajradhātu had loaned a part of the collection to the Pacific Asia Museum of Pasadena, California, the rest of the collection will be made use of at centre.

Vidyasagar Grant Announced

The Asiatic Society has announced a fellowship in memory of Ishwarchandra Vidyasagar on the occasion of his 165th birth Anniversary.

Mr Chandan Roy Chowdhury, General Secretary of the Society, said the valuable Sanskrit works of the great educationist and social reformer would be republished by the society for the benefit of the scholars.

On their part, the State Government awarded two Vidyasagar Memorial prizes this year to outstanding literatteurs Chinmohan Schanobis and Sirshendu Mukhopadhyay at a function.

UNESCO Study of Asian Historic Cities

UNESCO is sponsoring a study of historic cities in Asia with a view to assessing their role in the development and exchange of cultures in Asia.

The cities include Ghazni in Afghanistan, Mahasthan in Bangladesh, Pagan in Burma, Chagan of the Tang period in China, Trowulan in Indonesia, Isfahan in Iran, Hiojokyo in Japan, Angkor complex in Kampuchea, Pyongyang in the Democratic Republic of Korea, Kyongju in the Republic of Korea, Malacca in Malayasia, Kathmandu Valley in Nepal, Taxila in Pakistan, Manila in the Philippines, Anuradhapur in Sri Lanka, Sakhothai in Thailand and Colao in Vietnam. The city of Kanchipuram in Tamil Nadu in India has been selected for the purpose.

Under the auspices of UNESCO the Anthropological Survey of India has already completed the study on Kanchipuram. The city has been studied from all aspects which include the geographical, political, and economic background, its cultural activity and its future possibility as part of the development of the cultural environment.

Since the 10th century A.D., Kanchi witnessed many political upheavals. From the ancient times, the city had been a centre of religious learning and was an eclectic city.

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It was considered as one of the seven holy cities of India. The existence of Buddhist establishment here is attested to traditionally as early as Ashoka and certainly from the time of Yuwan Chuwang who refers to Kanchi as Kanchi pu-lo and describes a stupa here, viharas, resident monk in a "Sangharama" not far off. A continuous history of the city can be traced from the first century B.C. through the Pallavas to the recent times.

Mauryan Era Village Ruins Found

Archaeologists discovered the ruins of a village of the Mauryan era, establishing that culture and civilizations spread from the south to the north in ancient India, contrary to the general belief that it was the other way round. The site, located in the Southern Valley of the Narmadā on the banks of its tributary the Cauvery, was discovered during excavations in the East Nimer area of Madhya Pradesh.

According to the Indore Museum Curator the antiquities found in the excavation also establish a continuity from the Mauryan period (6th century B.C.) to the Mughal and Maratha period (18th century B.C.). The major find here was red polished ware and traces of the Chalcolithic culture. In a Shiva temple found at the place, images of the Shiva and Vishnu cults and idols of Ganesh with Ganga and Yamuna on either side were discovered. Among the other discoveries during the excavations were a large number of broken conch shells indicating that the village might have been a conch bangle manufacturing centre. Its location on the highway leading to Vidisha, Ujjain Mandhata and Nasi also proved that it was major trading centre in ancient time. The other antiquities date back from Mughal period back to Parmar, Gupta and Maurya.

Encyclopaedia of Indology

The Asiatic Society has embarked upon project of multivolume encyclopaedia of Indology to cover the entire period of history from the earliest to modern times.

A committee under the chairmanship of Dr. Sukumar Sen, was formed. The committee includes Prof. A.L. Basham, Prof. Jagannath Chakraborty, Prof. Ashit Banerjee and Prof. Satya Ranjan Banerjee.

Prof. A.L. Basham of the University of Toronto, a famous indologist who joined the Asiatic Society as its Vivekananda professor was selected the Editor-in-chief.

Studies on Sila

The following studies on Sila have appeared over the years:

K. Anuruddha 'Studies in Buddhist social thought as documented in the Pali tradition,' Ph. D. Lancaster 1972.

Harvey B. Aronson 'Love Compassion, Sympathetic Joy and Equanimity in Theravada Buddhism' (Ph. D. Diss., Wisconsin, 1975) publ. as *Love and Sympathy in Theravada Buddhism*, Delhi, 1980.

Bhikkhu Bodhi *Going for Refuge. Taking the Precepts*, BPS, Kandy 1981. *Nourishing the Roots and other essays on Buddhist Ethics*. Ibid. 1978.

- R. Bogoda* et al, *The Buddhist Layman*, Ibid. 1982.
- Richard Bush* 'Foundations for Ethics in the Sacred Scriptures of Ancient Hinduism and Early Buddhism'. Ph. D. Diss., Chicago 1960.
- Siddhi Butr-Indr* *The Social Philosophy of Buddhism*. Ph. D. Diss., Utrecht; publ. Bangkok 1973.
- Paul Dahlke* et al, *The Five Precepts*, BPS, Kandy 1963.
- C. Gudmunsen* 'Buddhist meta-ethics', M. Phil, Diss., London 1973.
- Mirissee Gunasiri* *The Buddha and His Ethics*, Publ. privately, Colombo 1962.
- Hellmuth Hecker* *Die Ethik des Buddha*. Hamburg 1961, repr. 1976.
- I.B. Horner* *The Basic Position of Sila, Bauddha Sahitya Sabha*, Colombo 1950.
- Early Buddhism and the Taking of Life*, BPS, Kandy 1967.
- K.N. Jayatilleke* *Aspects of Buddhist Social Philosophy*, Ibid. 1969. *Ethics in Buddhist Perspective*. Ibid. 1972.
- Elia W. Kelley* 'The Ethics of Buddhism in Theory and Practice', Ph. D. Diss., Boston 1909.
- Winston L. King* *In the Hope of Nibbana*, La Salle 1964.
- L. de La Vallee Poussin* *La Morale Bouddhique*, Paris 1927.
- Giuseppe de Lorenzo* *Morale Buddhisti*, Bologna 1920.
- Vongmany Mounthisono* 'A study of social ethics of early Buddhism' Ph.D. Diss., Magadh University, Patna 1979.
- Lily Quintos* 'The Moral System of Buddhism according to the Milinda Panha with a Christian Theological Reflection' (Ph. D. Diss., Louvain 1973) publ. under the main title, *Buddhism in Dialogue*, by the Cardinal Bea Institute, Ateneo de Manila University, 1977.
- R. Rajapaksa* 'A Philosophical Investigation of the Ethical Hedonism and the Theory of Self implicit in the Pali Nikayas', Ph. D. Diss., London 1975.
- Andrea Razzino* 'Panna and Karuna in Theravada Buddhist Ethics compared to Love in Protestant Christian Ethics' Ph. D. Diss., Northwestern University, Evanston 1981.
- H. Saddhatissa* *Buddhist Ethics*, London and New York 1970.
- Bhikhu Silacara* *The Five Precepts*, Bauddha Sahitya Sabha, Colombo 1944.
- Ramdeo Singh* 'The Position of Laity in Early Buddhism', Ph. D. Diss., Magadha University, Patna 1968.
- Alan L. Stephenson* 'Prolegomenon to Buddhist Social Ethics', Ph. D. Diss., Claremont Graduate School, 1971.
- M. Vajiranana* *Life of a Lay Buddhist*, Buddhist Missionary Society, Kuala Lumpur 1981.
- C.H.S. Ward* *The Ethics of Gotama Buddha*. London—Colombo 1923.
- W.G. Weeraratne* 'The tale of the individual in Buddhism according to Buddhist teachings' (Ph.D.Diss., Kancaster 1975) publ. privately as *Individual and Society in Buddhism* Colombo 1977.
- G.S.P. Misra* *Development of Buddhist Ethics*, New Delhi. 1984.

OBITUARIES

J.L. Shastri

With the deepest sense of loss we announce the sad demise of Prof. J.L. Shastri in the morning of Tuesday, July 30, 1985 in the Delhi University area where he met a fatal accident while returning home after his usual morning stroll. He was past eighty but despite his age, was physically and mentally quite fit and energetic and the news of such a nice and pious man meeting a violent death will surely give a jolt to everyone who has faith in Divine Justice.

Prof. J.L. Shastri was an eminent Indologist and his death has caused an irreparable loss to the lovers of Indian Studies all the world over. He was associated with us for the last 57 years and had translated and edited a large number of books for us, his chief contribution in the field of Indology being a series of volumes on "Ancient Indian Tradition and Mythology" which were being prepared and published by us under his overall supervision and editorship. In this scheme we aimed to bring out critical English translations of the Mahāpurāṇas in one hundred volumes, out of which 26 have already appeared and have been highly appreciated by the readers. In addition, Prof. Shastri had edited the Sanskrit Texts of the Mahāpurāṇas, some of which have already been published and many are still under preparation.

During his life time Prof. J.L. Shastri had edited many Sanskrit Texts especially the R̥g Veda, with the commentary of "Veṅkaṭa-Mādhava" in collaboration with the eminent Vedic Scholar, Prof. Lakshman Sarup. He had also edited the works of Kālidāsa for us. He had taught Sanskrit in the University of Jabalpur for a number of years and after his retirement in 1962 he was giving us full advantage of his guidance and scholarship. We pray that his soul may rest in Eternal Peace.

The death of Prof. J.L. Shastri has naturally come to us and a large number of Scholars and Readers as great personal loss. Besides being a great scholar he was also a great man and a selfless worker having a large number of human virtues.

John Brough (31-8-1917—9-1-1984)

John Brough, Professor of Sanskrit at the University of Cambridge and Consulting Editor of the Journal of *Indian Philosophy*, died on 9th January, 1984. His death took place unexpectedly and instantly: he was hit by a car in the dark, in the vicinity of his house at Bishop's Startford, as he was crossing the road, apparently in a hurry to catch the last collection of the day at a mail-box nearby.

His achievements in Indological Studies include two books of outstanding merit. The first is *The Early Brahmanical System of Gotra and Pravara* (Cambridge University Press, 1953), the work he submitted for his D. Litt. at the University of Edinburgh. The second work is *The Gandhari Dharmapada* (Oxford University Press, 1962), the definitive edition of the fragmentary birch-bark remains of what is by far the oldest manuscript extant of a Buddhist canonical text. Interested as he was in grammar and

poetics, Brough was naturally drawn to the theories of linguistic analysis of Pāṇini, Bhāṣṛhari and Abhinavagupta, and it was from this angle that he approached Indian Philosophy. He will also be remembered for his remarks on Indian Logic in his discussion with a famous scholar of Western Logic. Two small books, "Selections from Classical Sanskrit Literature" (1951) and "Poems from the Sanskrit" (1968), bear testimony to Brough's fine taste in literature. His ever increasing interest in Buddhist textual and lexical studies beyond the Indian subcontinent finally led him to a proposal for a Dictionary between Buddhist Chinese and Sanskrit.

Dr. Siddheswar Verma

Dr. Siddheswar Verma, the great scholar of Linguistics and Indology, left for heavenly abode on 17th August, 1985. He was 98 years at the time of his death. He was a gem in the fields of language, literature and culture. Many Indian and foreign scholars and teachers got inspiration from him.

Dr. Verma was born on 3rd November, 1887 in Rawalpindi (now in Pakistan). He did M.A. (History) in 1911 from Panjab University, Lahore. During his college days, he came across the English translation of a great Sanskrit work 'Laghu Siddhant Kaumudi'. This attracted him towards Sanskrit grammar which made him a great linguist and grammarian. He got his D. Litt. degree in Sanskrit Linguistics from London University in 1927.

Dr. Verma was appointed as a lecturer in Sanskrit in Prince of Wales College in Jammu in 1915 where he worked till 1943. During this period, he visited the Himalayan ranges to do research on the North West Himalayan dialects on his own. He worked on twenty-seven dialects. After 1943, he started guiding research at Vishveshwaranand Vedic Institute, Hoshiarpur. During 1948-51, he worked in Nagpur on the request of Dr. Raghuwira. On the invitation of Shri Abul Kalam Azad, the then Minister of Education, he worked as General Editor in Central Hindi Directorate of the Ministry of Education during 1952-60. Thereafter, he again worked as the head of the Chandigarh Centre of Vishveshwaranand Vedic Research Institute where many University teachers and research scholars in linguistics were trained under his guidance.

In recognition of his great contribution to linguistics and Indology, he was awarded 'Padma Bhushan' by the Government of India. He got many other honours like a commendation certificate from the President of India the title 'Khillat' from Jammu and Kashmir Government, D. Litt. degree (Honorari Causa) from Panjab University. In fact, India has lost a great scholar who inspired generations on linguistics.

Lama Anagarika Govinda (E.L. Hoffmann) (1898-1985)

It is with deep regret that we record the passing away, on January 14th 1985, of Lama Govinda.

A very cosmopolitan character, he was born at Waldheim in the old kingdom of Saxony on 17th May, 1898, of a German father and a Bolivian mother. Having been invalided out of World War I with T.B., he studied philosophy and architecture at the

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University of Freiburg. He subsequently also studied archaeology, and his researches in this field took him on extensive journeys in the Mediterranean and north African areas. He was mainly interested in prehistoric burial tumuli and similar structures—an interest that led on quite naturally to his later interest in the structure and symbolism of the Buddhist stupa, a subject upon which he wrote a number of monographs. In addition Govinda possessed considerable artistic talents, and for a time he was a member of the artistic community on Capri.

In his way of White Clouds, Govinda wrote of himself: "Mine was the way of the Siddhas: the way of individual experience and responsibility, inspired and supported by living contact between Guru and Chela through the direct transference of power in the act of initiation."

His best-known works in English include: Foundations of Tibetan Mysticism (1960); The Psychological Attitude of Early Philosophy (1937); The Way of the White Clouds (his inner biography—1966); Creative Meditation and Multi-dimensional Consciousness; the Psycho-cosmic Symbolism of the Buddhist Stupa (1976); and The Inner Structure of the I Ching (1981).

Fr. Adolf Esteller

The scholastic world in general and that of Sanskrit in particular became poorer with the sad demise of Rev. Fr. Adolf Esteller in Bombay on Sunday, 18th March 1984.

Father A. Esteller was not only Emeritus Professor of Sanskrit at St. Xavier's College Bombay but a profound research scholar and a great Orientalist. He came to India in 1922 with the early batch of Spanish Jesuits and started teaching at the schools in Bombay. He dedicated himself to the study of Sanskrit and allied languages before and after his priesthood and was chosen as the successor to Fr. Zimmerman in the Sanskrit Department of St. Xavier's College. He studied privately and then at Berlin University for 6 years and obtained his M.A. and D. Phil by writing a thesis on *Die älteste Rezen Sion des Mahanatakam* which was published in Germany. He was the Professor and Head of the Department of Sanskrit till his retirement.

He was the Director of the Heras Institute of Indian History and Culture and was associated with various Universities, Learned Bodies and Institutions and was the Vice-Chairman of K.R. Cama Oriental Institute. He opted for Indian Citizenship and as a missionary worked zealously for the Indianisation of Christianity which he exemplified through personal conduct.

A great admirer of Vedas he used to sit cross-legged on the floor with volumes around for hours together working on the problems of the "Faulty" verses of the Rgveda. He had written and published a number of research articles and read as many in the presence of great Sanskrit and Vedic scholars at the numerous All India Oriental Conferences. He was of the opinion that the later days grammatical rules superimposed the original pronunciation and rhythm of the verses of Rgveda and came to the conclusion that the original pronunciation and rhythm of the verses could be reconstructed by unravelling the Vedic accent whose material value has been so far overlook-

ed by the Scholars. He wanted to prepare a critical edition of this type of the Rgveda text. His latest article on "A case of Rgveda-samhitā 'Palimpsesting' in connection with 'raudasi'" in the Journal of University of Bombay bears ample proof of his research on the subject. His theory invited great debates amongst and from the scholars nevertheless his zeal and impact on the studies of the Vedas can never be underestimated.

Swami Vireswarananda

Death occurred on Wednesday the 13th of March, 1985 of the Revered President of the Ramakrishna Math and the Ramakrishna Mission, Swami Vireswarananda Maharaj. Born in 1892, Swamiji hailed from Gurupur in Karnataka State, although his early studies were taken up in Madras. He took Sannyāsa in 1920 and served for some years at the Ramakrishna Mission. After holding many administrative positions, he became the President of the Order in February 1966. An erudite scholar with many publications to his credit, including an English translation of *Srimad Bhagavad Gita*, his best known work is *Paths to God Realisation*. His death is a great loss to the Ramakrishna Mission and to all of his friends and disciples everywhere.

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